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OFFICIUM DE SANCTO
RICARDO DE HAMPOLE

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Early English Text Society.

Officium de Sancto Ricardo de Hampole.

[Cancel of pp. xv—xxxiii of SOME TREATISES BY RICHARD ROLLE DE HAMPOLE; edited by the REV. G. G. PERRY, M.A. Early English Text Society, 1866. No. 20.]

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Officium de Sancto Ricardo de Hampole.

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OXFORD:

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.

PRINTERS TO THE UNIVERSITY.

NOTICE.

THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the Officium will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,
March, 1867.

OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiam huius sue eximie sanctitatis et vite egregie* venerari,* et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

Antiphonæ super psalmos[1].

A. Exultet sancta
Mater Ecclesia,
Resultet plaudens
Nouâ leticiâ,
Letetur felix
Anglorum patria,
Sanctus Ricardus
Dotatur Ecclesiæ.

A. Sanctus Ricardus,
Doctus per Spiritum,
Pius, ac vitans*
Omne prohibitum,
Ut sic.....
... ...

A. Bellum gerit
Contra nequicias,
Carnem terit,
Spernit* diuicias,
... ...
Celi delicias.

[1] The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.

A. Amat ardenter,
In astra rapitur,
Orat sequenter
... ...
... ...
... ... figitur.

A. Monstrat sui
Virtutem operis,
... ...
... ...
... ... morbos
Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat ceruus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

R^m V^m Amor monstrat[1].

Ympnus.

Totis præcordiis
Festum tam inclitum,
Ricardi præmiis
Præclari præditum,
Canamus fortiter,
Cogit nos debitum,
Orat pro nobis jugiter.

Cuncta carnalia
Vincens edomuit
Pessima demonia,
Mundana respuit,
Quæsiuit celica,
Superna sapuit,
Huius dona magnifica.

[1] In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur
Amoris faculâ,
Sentit et patitur
Amoris jacula,
Amore languit
Vir sine maculâ,
Sec amore preualuit.

Labor dulcissimus
Apis eligitur
Instructor optimus,
Mellita loquitur,
Docet dulcissona,
Factis* exprimitur,
Vita fit verbis consona.

Mortalis rapitur
Factus extaticus,
In celo figitur
Homo seraphicus,
Orat attentius
Mente magnificus,
Leuans manus frequentius.

Firmus proposito,
Constans in opere,
Cupidus* in merito
Diuino excellere*,
Semper sollicitus
Bonis insistere,
Instinctu Sancti Spiritûs.

Te*, Trina, Deitas,
Frequenter petimus,
Ut nobis probitas
Et purus animus,
Insint, et caritas,
Qui te percolimus,
Et vite veritas. Amen.

Versiculus.

Sub umbrâ illius quem desideraui, sedi.

Responsorium.

Et fructus eius dulcis gutturi meo.

[*Ad Magnificat*] *Antiphona.*

O quam te magnificant
Exempla caritatis,
Scriptis tuis emicant
Fomenta sanctitatis,
Facta mira prædicantur
Tue potestatis,
Egris multis applicantur
Medele suauitatis.

[*Psalmus.*
Magnificat.]

Oratio.

Deus, qui per exemplum sanctissimi heremite Ricardi, docuisti, ... sincero corde ad celestis ... ...
... ...

Ad Matutinum.

[*Inuitatorium*]
[*Venite*[1].]

Ympnus.

Pange linguâ graciosi
Ricardi preconium,
Pii, puri, preciosi,
Fugientis vicium.
Celsi, sancti, gloriosi,
Felicis per premium.
Famam mundi marcescentem
Habebat contemptui,
Carnem fecit fatiscentem

[1] Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words 'sui famuli sancti' can be traced where the Invitatorium should be.

Seruire spiritui,
Mundam semper seruans mentem
Bono datam actui.

Scamnum sibi lecti locus,
Ut sic vigil fieret;
Fames ipsa sibi cocus,
Ne gula suauesceret;
Odiosus fuit jocus,
Qui boni quid vesceret.*

Dum deuota meditatur
Rapitur in iubilum;
Vana cuncta detestatur
Reputat in nichilum;
Totus Deo dedicatur,
Vitans vite nubilum.

Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

In primo Nocturno.

Antiphona.

In lege stans Domini
Ricardus meditatur,
Et seruitio sancto
Totus dedicatur.

Psalmus.

Beatus vir.

Antiphona.

In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.

Psalmus.

Quare fremuerunt.

Antiphona.

Susceptor suus Dominus
Ipsum exaltauit,
Vitæ suæ terminis,
Eternam inchoauit.

Psalmus.

Domine quid multiplicati sunt.

Versiculus.

Amauit eum Dominus[1].

Lectio prima.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cumque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunolmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perficudius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuiis, vel solum laborant perquerendis diuitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit, Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; 'Soror,' inquit, 'michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

[1] The remainder of this Versicle [et ornauit eum] together with the Response [stolam glorie induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unà cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtà promissa, ad dictum nemus ea in crastino deportauit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grisie manicas detruncauit, et albe tunice butones abscidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliqualiter adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griseam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi pro illâ horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamauit 'frater meus insanit, frater meus insanit.' Quo audito, comminatorie fugauit eam a se, et ipse protinus, sine morâ, ne comprenderetur ab amicis et notis, aufugit.

Responsorium.

Sanctus fugit ad solitudinem,
Intrat ibi celestem ordinem,
*Sancte vite querens dulcedinem.

Versiculus.

Illuc tenet perfectam regulam
Abbas amor, dat mox formulam,
Sancte vite &c.

Lectio secunda.

Post accepcionem igitur habitûs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consueuit orare. Postquam autem illa ad audiendas vesperas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amouere uolebant, sed illa, ex humilitate, ne interrumperetur orantis deuocio, non permisit. ffinitis vero vesperis, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxonie studuerunt, ipsius noticiam

dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandato cuiuscunque, suppellicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petitâ prius benedictione presbiteri, pulpitum predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum vt multitudo audientium sic esset de ipsius predicatione compuncta, vt se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gracias dividere prout vult, et gemitus inenarrabiles procurare.

Responsorium.

Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Feruoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.

Melos canorius
Ardorem sequitur,
Et dulcor ingens;
Deo laus redditur.
Ex quo &c.

Lectio tertia.

Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed pocius doctrinam euangelicam adimplere curauit, que dicit, 'cum inuitatus fueris ad nupcias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi "amice ascende superius,"'

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocauit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire disposuit. Armiger autem qui eum vocauerat, dixit hoc non esse consuetudinis, et sic iteratò eum residere coegit. Finito vero prandio, iterum voluit abscessisse, sed armiger querens cum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

Responsorium.

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

Versiculus.

Transit in jubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

In secundo Nocturno.

Antiphona.

Exaudiuit Dominus
Ricardum deprecantem,
Dedit ei protinus
Feruorem oblectantem.

Psalmus.

Cum inuocarem.

Antiphona.

Verba sua percipit,
Quod linguam* Deus præstat,
Sic mercedem recipit,
Qui beatus restat.

Psalmus.

Verba mea.

Antiphona.

Coronatur gloriâ,
Honor ei datus,
In beatâ patriâ
Semper collocatus.

Psalmus.

Domine, Dominus meus.

Versiculus.

Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis cognouisset sanitatem sui propositi, vestiuit eum sumptibus suis juxtà voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, dans sibi locum mansionis solitarie, et prouidens sibi de omnibus necessariis sui victûs et vite. Tunc itaque cepit, cum omni diligentiâ, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiuâ proficere, et in amore diuino feruere. Quam excellentem autem perfectionem in hâc arte Deum ardenter amandi tandem obtinuit, ipsemet, non ad sui jactantiam, aut vanam gloriam conquerendam, sed pocius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cœlum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem reuelationum sibi factarum, adeo et publicè pretulit labores suos omni[1] aliorum apostolorum

[1] ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et aliis legenda reliquit .....

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscindant.

Responsorium.

Patent optato hospitio*,
Pulchra, mira, suavia,
Excedunt omni precio,
Mundana visibilia.
Conduntur cordis intimo*
*Mulcent suâ presenciâ.

Versiculus.

In eis que tantum eminent,
Cor Ricardi detinent,
Et firmant in leticiâ,
Mulcent &c.

Lectio quinta.

In libro siquidem predicto[1] sic ait, 'Admirabar amplius quam enuncio quando sentiui cor meum primitus incalescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie, sepius pectus meum, si forte esset feruor ex aliquâ causâ exteriori, palpaui. Quumque cognouissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitùs irrorauit. Nec enim putaui prius talem ardorem mellifluum, et consolato plenum, in hoc exilio euenire.' Ecce vero, ex hiis verbis, qualiter proficiat in adepcione

[1] The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei; quia autem multâ preparatoria ad accensionem hujusmodi amoris, vt puta ea quæ diminuunt et tollunt amores contrarios, ideo, saucius iste, carnis attriuit lasciui[1] uias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis[2] vite necessariis, vt liberius vacare posset amoris veri deliciis. Hiis igitur ex causis, macerauit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
Sacris factis, scriptis, alloquiis,
Amor tollit omne dispendium,
Quod turbaret mundanis tediis,
Amor vite sue compendium,
*Quo repletur summis deliciis.

Versiculus.

Amor dilecti cor ejus vulnerat,
Amor zelotis langorem generat,
Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti ocupacyones, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificacionem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo vt a scribendo desisteret, et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

[1] ? lasciuæ. [2] ? arctis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupaciones ab inuicem distrahentes, et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

Responsorium.

Solui cupit a carnis carcere,
Clamat, mors veni, festina properè,
*Curre, vola, noli pigrescere.

Versiculus.

Dulcis mors, en, diu langui!
Fac me meo dilecto perfrui,
Curre &c.

In tertio Nocturno.

Antiphona.

Ingressus sine maculâ,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

Psalmus.

Domine quis habitabit.

Antiphona.

Datur quod desiderat,
Quod anima sitiuit,
Dum ad Deum properat,
Et in celum iuit.

Psalmus.

Domine in virtute.

Antiphona.

Junctus celi ciuibus,
Carens omni sorde,
Innocens hic manibus,
Scandit mundo corde.

Psalmus.

Domini est terra.

Versiculus.

Justus ut palma florebit.

Euangelium.

Sint lumbi vestri precincti.

Lectio septima.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoriis laqueis impedire curauit. Vnde ex scripturâ manûs proprie huius sancti, repertâ post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. 'Dum ego propositum singulare percepissem, et, relicto habitu seculari, Deo potius quam homini deseruire decreuissem, contigit, quod, quâdam nocte, in principio conuersionis meæ, michi in stratu meo quiescenti, apparuit quedam iuuencula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subitò, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et cum in mente meâ dixissem 'O Ihesu, quam preciosus est sanguis tuus,' crucem imprimens in

pectore cum digito, qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gracias egi Deo qui me liberauit. Deinceps ergo Iesum amare quesiui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

Responsorium.

Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
*Actum mentis sic Deus dupplicat.

Versiculus.

Audientes verbi vis attrahit,
Nec loquela scribentem distrahit,
Actum mentis &c.

Lectio octava.

Sanctus etiam iste heremita Ricardus, ex habundantiâ caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in animâ vel in carne. Contulitque sibi Deus graciam singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consueuit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt, sed incepte vexationi vehementer insistunt. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram, vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordiâ, et ipsius exuberantissimâ graciâ concitasset, demum

ad orandum Deum feruenti corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo camere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant, demones perdidissent, molliebantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt, et adeo eum inquietauerunt ad tempus, quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate, nunciauit eis eam saluam essé, et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum eciam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experienciam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum vtilibus, se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore, quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affeccione diligere, utpote qui ipsam de arte amoris Dei consueuit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione recluse tunc temporis morabatur, celeriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decidit ad fenestram, ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiuisset, apponendo* se aliqualiter super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit 'Gloria tibi Domine,' et beatus Ricardus versum inceptum compleuit dicens 'Qui natus de virgine' et que secuntur completorum vsu. Ait illi 'modo restitutum est tibi labium, vtere eo sicut mulier bene loquax.' In brevi eciam posteà, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereret modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, 'putaui veraciter, quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio, quod quamdiu

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis, reuersa est ad eam predicte egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole, qui locus multum a suâ habitacione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Posteà autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps grauata est illâ horribili egritudinis passione.

Responsorium.

Dum ... magnus aduehitur,
Fit clamor populi, victor opprimitur,
... miraculi fomes(?) efficitur.

Versiculus.

Deus suspendit .....
Sic ostendit vim sollicitudinis,
... ...

Lectio nona.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de Incendio amoris Cap. XIIIo ita

dicit 'Per processus,' inquit, 'temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab inicio namque alteracionis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelatâ facie, oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret, et ad ipsum anhelaret, effluxerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ, et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum fervenciorem et iocundiorem inueni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suavitatem inuisibilis melodie, quia[1] fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidius annus et tres menses et aliquot ebdomade effluxerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultaui. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentiâ interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si sciuissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolacionem. Interea, mirum me arripuit, eò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putaui tale quid eciam nec sanctissimum in

[1] ? quæ.

hâc vitâ accepisse. Proinde arbitror hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est..... quod et illud assequetur. Vnde ab inicio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.'

Responsorium.

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

Versiculus.

Que vult Ricardus,
Hec Deus efficit.
Piè petentibus*—Gloria Patri—
Piè petentibus*.

Te Deum laudamus.

Versiculus.

Juveni quem diligit anima mea.

Responsorium.

Testor eum non dimittam[1].

[1] The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.

In Laudibus.

Antiphona.

Regem regum omnium
Videt in decore.
Quem .....
... suo labore.

Psalmus.

Dominus regnauit.

Antiphona.

Seruiuit in leticiâ,
Deo jubilauit,
Exultat nunc in animâ*,
Habens* quod amauit.

Psalmus.

Jubilate.

Antiphona.

Ad te, de luce vigilans,
Sitit carne, mente,
Nunc est in celo rutilans
Luce refulgente.

Psalmus.

Deus, Deus meus.

Antiphona.

Benedicit Dominum
Gratias agendo,
Laudat patrem luminum
Ympnos concinendo.

Psalmus.

Benedicite.

Antiphona.

Præclara laudis themata
Viuus* prolibauit,
Tolluntur jam enigmata,
Videt quod laudauit.

Psalmus.

Laudate Dominum de celis.

Capitulum. Sicut in primis Vesperis.

Ympnus.

Verbum eternum explicat
Ricardus dignum laudibus,
Dum ipsum sic magnificat,
Famâ, signis, virtutibus.

In vitâ totus innocens,
Carnem affligit, macerat,
Ultrò deuotos edocens,
Amore Deo federat.

Que sunt superna sapuit,
Conformans se celestibus,
In illis semper studuit,
Crescens sacris profectibus.

Sanctitatis compendio,
Fit mundo pulchrum speculum,
Caritatis incendio,
Inflammat Dei populum.

Omnipotenti Domino
Salus, honor, imperium,
Qui nobis sine termino
Det cum Ricardo premium.

Amen

Versiculus.

Ego dilecto meo, et dilectus mihi.

Responsorium.

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*[1].

O pulcher flos Libani
Languesco ex amore,
Tui melos organi
Sonat cum dulcore.
Ignis tui clibani
Flammat ex ardore,
Nos qui sumus orphani
Poscas tecum fore.

Psalmus.

Benedictus.

Oratio. Sicut supra.

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum vt nuncietis ei quia amore langueo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

[1] In the MS. there is here written *In euangelio Æ*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

AD SECUNDAS VESPERAS.

Antiphonæ de Laudibus. Psalmi unius Confessoris. Responsoria, Versiculi, Ympnus, &c., ut in primis Vesperis.

Ad Magnificat Antiphona.

O custos innocentiæ,
Coruscans gemmis mortem,
O lumen sapientiæ,
Solamen deuotorum,
O fotor continentiæ,
Forma perfectorum,
Sis nostre concientie
Luna delictorum.

Psalmus.

Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os justi meditabitur [sapientiam.]

Collecta.

Ut supra.

Epistola.

Optaui et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,
Nunc ciuis celorum,
Fac nos puros hic in vitâ,
Et bonorum morum.

Sequencia.

Laudis odas decantemus,
Toto corde iubilemus,
Festum est leticie.

Pauper olim heremita
Nunc prediues est in vitâ,
Et in statu gloriæ.

Vitam illam hic mercatus,
Carnis tulit cruciatus,
Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana contemnebat,
Dono sapiencie.
Ardens intus caritate,
Foris fulsit pietate,
Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
Cor vertens in fauilam.

Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
Sanctum istum efferunt.
Miris vita persignata,
Mens mellita, mors invitata*,
Celum ei conferunt.

Dulces voces ad aures intonant,
Miri meli ympnorum resonant,
Melis cantus Ricardi consonant,
O sancta suauitas!
Hiis intentus exultans iubilat,
Amena lux in mente rutilat,
Sacros flatus Deus insibilat,
Dans instinctus optimos.
Studet, legit, scribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et carnis abdicat,
Veri hostes nequissimos.

Plangit huius vite moram,
Citam petit mortis horam,

Vocem orationis dat sonoram,
'Deus, lucem da decoram,
Fac ut tibi placeam.
Summa merces te videre,
Tibi semper inhærere,
Tu es dulcor vite vere,
Fons felicitatis mere,
Fac ut tibi placeam.'

Meditando raptus abstrahitur,
Mente metas carnis egreditur,
Ut Helias in sursum vehitur,
Curru amoris igneo.
Rote currûs sunt euangelia,
Venter currûs vite mundicia,
Currunt, trahunt, Christi consilia
Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Statûs reddens firmamentum,
Hinc est patens argumentum,
Quod celum hereditat.
Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa supplent vicem testis,
Cedit ei mortis pestis,
Defunctos resuscitat.
Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende,
Sanctis tuis precibus.
Fac nos Deo seruitores,
Da dulcores, auge mores,
Pande nobis poli fores
Miscens celi ciuibus.

Euangelium.

Sint lumbi vestri precincti.

Offertorium.

Desiderium anime eius.

Secreta.

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.

Beatus seruus.

Post-Communio.

Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Incipiunt miracula beati
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.

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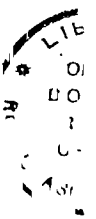

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PREFATORY NOTE

AMONG the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

28 *November*, 1921.

RICHARD ROLLE DE HAMPOLE.

I.

[*Thornton MS., Lincoln Cathedral Library*, leaf 192.]

Of the Vertuȝ of the Haly Name of Ihesu.

Ricardus herimita super versiculo 'Oleum effusum nomen tuum'; in Cantic. [I. 3], &c.

That es on Inglysce 'Oyle owt-ȝettede es thi name'. The name of Ihesu commys in-to the worlde, and als sone it smellys Oyle out-ȝetted. Oyle, it es takyn, for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyll to be mene als saueoure or helefull[1]. Thare-fore what[2] menys it, 'Oyle owt-ȝettide es thy nam,' Bot Ihesu es thy name? This name es Oyle owte-ȝettyd, For Ihesu, the Worde of God, has tane[3] manes kynde. Ihesu, thow fulfillis in warke that thow es called[4] in name, Sothely sauys [þou] man, þat wham[5] we calle saueoure, Thare-fore Ihesu es thy name. A! A! that wondyrfull name! A! that delittabyll name! This es the name þat es abown all naynes; name althirhegeste, withowtten whilke no[6] man hopes hele. [7] This name es in myn ere heuenly sowne[7], in my mouthe hony-full swetnes. Whare-fore[8], na wondire þofe[9] I luf þat name, the whylke[10] gyffes comforthe to me in all Angwys. I can noghte pray, I cane noghte hafe mynde, Bot sownnande the[11] nam of Ihesu. I sauyre noghte Ioye that with Ihesu es noghte mengede. Whare-so[12] I be, Whare-so I sytt, What-so I doo, the mynd of the sauoyre of the name Ihesu[13] departis noghte fra my mynde. I haf sett my mynde, I haf sett it als takynnynge appone myn

'Oil poured forth' is, Iesu, thy name.

By 'poured out' is meant the Incarnation. Iesu is Saviour.

This is the highest and most blessed of names.

This name will I ever cherish and love.

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial *qw* for Thornton's *wh*.

[1] helpful. [2] qwat. [3] taken. [4] þat at þou art cald.

[5] Sothly man sauys þou qwam. [6] qwilk na.

[7 7] þis name es swete & Ioyful, gyfand sothfast comforth vnto mans hert, Sothle þo name of ihesu es in my mynde joyus sang, in myn ere heuenly sounde. [8] qwarfor. [9] If. [10] qwilk. [11] þo. [12] qwar-so, &c.

[13] þo mynd of þo name of ihesu.

arme[1], for luf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemyñ[2] me, noghte for to sla me, bot for to qwykkyn me. Bot it has wondyde me, For it sulde leche me. It has thurghe-fychede my herte, þat merghlyere it be helyde. And now ouer-comeñ I fayle. Vnnethes I lyfe for Joye. Nerehand I dye; For I suffyce[3] noghte in delycyouseste swettnes, And ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils þe[4] saule in swylk Ioyes is rauyste for to Ioye. Bot whem vn-to me swylke Ioye, bot for Ihesu? The nam of Ihesu has taughte me † for to synge, and has lyghtenede my mynde with the hete of vn-made lyghte. Thare-fore I syghe, and crye 'Wha[5] sall schewe to[6] þe lufede Ihesu, þat I langwys for lufe?' My flesche has faylede, and my herte meltes[7] in lufe, ȝarenande Ihesu. All þe herte festenede in þe ȝernynge of Ihesu es turned in-to þe fyre of lufe; & with þe swettnes of þe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of þis wreche! schewe þe to þis[8] languessande! be þou leche vn-to þis woundyde! If þou come, I am hale, I fele me noghte seke, bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym[9] it lufes, with whas[9] lufe it es takyñ, whaym[9] anely it couaytes. Sothely þe mynd towchede with þe soueraynge swettnes, and es for to waxe hate in the lufe of þe makare, qwhyls it enforthis[10] for to halde besyly in it the swetteste name of Ihesu. Sothely fra thythem Inryses[11] a gret lufe; and what thynge þat it trewely towches, it rauesche[12] it vtterly to it. It inflawmes þe affeccyone, it byndis þe thoghte, ȝa, & all þe name[13] it drawes to þe serues[14] of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfortabyll.[15] Nane swa swete Ioye may be consaveuede. Nane swa swete sange may be herde. Nane swa swete & delytabyll solace

My love to it is so strong that it causes me to faint.

Iesu is the source of all my joy.

[†Lf. 192 back.]

Have mercy then upon me O Iesu!

Great is the power of that sweet name.

It gives the highest and purest joy.

[1] I haue set it as a takenynge opon my hert. als takenynge apon myn Arme.

[2] ouercomen.

[3] I suffice noghte in þis febul flesche for to bere so flowand swetnes of so mykel a mageste, þer skrythes in-to my mynde delyciost swetnes.

[4] qwylis þo. [5] swa. [6] vnto. [7] has meltyd. [8] þo. [9] qwam, qwas.

[10] enforces. [11] ryses. [12] rauysches. [13] man. [14] seruys.

[15] nane so delitabul solace may be had in mynde.

may be hade in mynde. Thare-fore, what-so-euer þou bée þat redies the for to lufe Gode, if þou will nowthire be dyssayuede ne dyssayue, if þou wyll be wysse and noghte vnwysse, if þou will stande & noghte fall, haue in mynde besely for to halde þe name of Ihesu in þi mynde; and þane thyn Enemy sall fall and þou sall stande, Thyne Enemye sall be made wayke, þou sall be made strange. And if þou will lelely doo this[1], ferre fra drede[2], þou sall be glory*us* and lowuabyll[3] ou*er*com*m*ere. Seke *per*-fore the name of Ihesu, and halde it, and for-gette it noghte. Sothely na thynge slokyn*n*s sa fell flawmes, dystroyes ill[4] thoghtes, puttes owte venemous affeccyons, dos a-waye coryous & vayne Ocupacyons fra vs. This[5] name Ihesu, lelely haldyn in mynde, drawes by þe rote vyces, settys vertus, Inlawes[6] charytee, In-ȝettis[7] sauoure of heuenely thynges, wastys discorde, reformes pese, Gyffes Inlastande ryste, Dose awaye greuesnes of fleschely desyris, turnes all Erthely thynge to noye, fyllys þe luffande of gastely Ioye. So þat wele it may be saide, '*Et gloriabuntur* Omnes qui deligunt nomen tuum, quoniam tu benedices Iusto*,' That es, 'All sall Ioye, þat lufes þi name, for þou sall blysse[8] þe ryghtwyse.' Thare-fore þe ryghtewyse has dysseruede to be blyssede, if þe name of Ihesu trewly he hase luffede; And þare-fore es[9] cald ryghtwyse, For he Enforssede hym trewly to lufe Ihesu. Whare-fore, what[10] may de-faile vn-to hym þat couaytes vn-cessandly for to lufe þe name of Ihesu? Sothely he lufes, and he ȝarnes for to lufe, For we haue knawen þat þe lufe of Gode standis in swylke man*er*e þat, In als mekyll als we may[11] lufe, þe mare vs langes for to lufe. For-why[12] it es saide '*Qui edunt me adhuc esurient*[13], et *qui bibunt me adhuc sciciunt*[14]?' þat es to say, 'that[15] ettys me, ȝitt hungres thaym; and þay þat drynkes †me, ȝitt thristis thaym[16].' Thare-fore, be it-selfe, delitabill & couaytabill es þe name of Ihesu, and þe lufe of it. Thare-fore Ioy sall noghte faile[17] vn-to

Therefore whoever would serve God should ever have it in mind.

How infinitely great are its powers.

[*MS. *gloriabitur.*] [Latin in red.

All shall have joy that love that name.

The more one loves the more one desires to love.

[Latin in red letters:]

[† Leaf 193.]

[1] do lele þis. [2] synne. [3] alowabul. [4] alle ille. [5] Also this.
[6] insawes. [7] ȝettes. [8] MS. *repeats* 'þe name for þou sall blysse.'
[9] eshe. [10] þerfor qwat. [11] mare. [12] for qwy. [13] esuriunt.
[14] siciunt. And huc is added in margin of Thn. MS., and the Latin verse is repeated at the foot, with 'in Euangelio' added.
[15] þei þat. [16] thrist þei. [17] want.

Angels desire to look into the virtues of this name.

hym þat couaytes besyly for to lufe hym in whaym Angelis
3ernys for to be-halde. Angelis euer sese, & euer þay 3erne for
to see; and swa are þay fild, þat[1] þaire fillynge duse noghte
awaye þaire desyre,[2] and so þayre desyre duse[2] noghte awaye
This is infinite joy.
þaire fillynge. This es full Ioye, This es Endles[3] Ioye, This es
glorious Ioye, þe whylke þe fylde vses[4] lastandly *with*-owttenn
noye; & if we vse[5] it, we sall be fyllyde euer withowttynn
lessynge. Thare-fore, Ihesu, all sall Ioye þat lufes thi name.
Sothely þay sall Ioye nowe, be in-3ettynge of grace, and in tym
to come be syghte of Ioye, and thare-fore þay sall Ioye[6], For why
He that loves not cannot have joy.
Ioy comes of lufe[6]. Thare-fore, he þat luffes noghte, he sall euer
mare be *with*-owttynn Ioye. Thare-fore many wreches of þe
worlde, trowande þamm to Ioye *with* Criste, sall sorowe *with*-
owttynn ende. **And why**[7]? For thay lufede noghte þe name
of Ihesu. [8]**What** so 3e doo, if 3e gyfe all þat 3e hafe vn-to þe
His name must be our delight in this life.
nedy, bot 3e lufe þe name of Ihesu[8], 3e trauelle in vayne. All
anely þay may Ioye in Ihesu þat lufes hym in þis lyfe; and thay
þat files[9] þamm *with* vices & venemous delittes, Na drede þat ne[10]
þay ere putt owte of Ioye. Also *with* all[11] þat þe name of Ihesu
es helefull, fruytfull & glorious. Þare-fore wha[12] sall haue hele
þat lufes it noghte, or wha[13] sall bere þe frwyte be-fore Criste þat
has noghte the floure; and Ioye sall he noghte see That, Ioyeande
luffede noghte þe name of Ihesu. The wykkyde sall be donn
a-waye, þat he see noghte þe Ioye of God. Sothely þe ryghtwyse
The way to find Jesus is
sekys þe Ioye and þe lufe, and þay[14] fynd it in Ihesu, whaymm[15] þay
luffede. I 3ede abowte be couaytyse[16] of reches, and I fande
Exempium, Exm. in & cetera:
noghte Ihesu. I rane [be[17]] the wanntonnes of flesche, and I fand
noghte Ihesu. I satt in companyes of worldly myrthe, and I
fand noghte Ihesu. In all thire I soghte Ihesu, bot I fand hym
noghte, For he lett me wyete by his grace þat he ne es fundenn
in þe lande of softly lyfande. Thare-fore I turnede by anothire
In poverty and penance.
waye, and I rane a-bowte be pouerte, and I fande Ihesu, pure[18]

[1] of. [2 2] þat þeir desire do. [3] endynge. [4] qwilk þe fyld vsibul Ioyes.
[5] vise. [6–6] for þei luf þi name. Sothly warn þei lufd þei myghte not Ioy: & þei þat lufs mare sal Ioy: for qwi Ioy cummes of luf. [7] & þat.
[8–8] þei. [9] fylles. [10] þat þei are. [11] witte alle. [12] qwo. [13] qwa.
[14] may. [15] qwam. [16] about couaytys. [17] ran be þo wantones. [18] pore.

borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode by sufferynge of werynes[1], and I fand Ihesu wery in þe way, turment *with* hu[*n*]gyre[2], thriste & calde, fild *with* repreues & blames.

I fled the world's vanities, and found Jesus in the desert.

I satt by myñ ane, Fleande þe vanytes of þe worlde, and I fande Ihesu in deserte, fastande in þe monte, anely prayande. I rañ by þe payne of[3] penaunce, and I fand Ihesu bowndeñ, scourgede, Gyffeñ galle to drynke, naylede to þe Crosse, hyngande in þe Crosse and dyeand in þe Crosse. Thare-fore Ihesu es noghte fundeñ in reches, bot *in* pouerte; noghte in delytes, bot in penance; noghte in wantoñ Ioyeynge, bot in *bytter* gretynge[4]; noghte emange many, bot in anelynes[5]. Sothely ane euyll[6] mane fyndis noghte Ihesu, for, þare he es, he sekes hym noghte. He enforces hym̃ to seke Ihesu in þe Ioy of þe worlde, whare[7] neuer he sall be fundeñ. Sothely thare-fore þe nam of Ihesu es helefull[8], & nedys by-houys be lufed of all couaytande saluacyone. He couaytes wele hys† saluacyone þat kepis besyly in hym þe name of Ihesu. **Sothely** I haue na wondyr if þe[9] temptid fall þat puttes noghte þe name of Ihesu in lastande mynde. Sekerly may he or scho chese[10] to lyfe anely, þat has choseñ þe name of Ihesu to thaire[11] specyalle, For thare may na[12] wykked spyritte noye, þare Ihesu es mekyll in mynde or is neuennyd[13] in mouthe[14], &c. Explicit.

The wicked cannot find Him nor know Him.

All that desire salvation must love His name.

Nota hunc istum passum. [† Lf. 193 bk.]

[II. A Tale of Hampole's Temptation.]

Narracio.

A tale þat Richerde hermet[15] [made].

Richard Hermit, in the beginning of his hermit's life, is tempted by an apparition of a fair young woman.

When[16] I had takeñ my syngulere *pur*pos, & lefte þe seculere habyte, and I be-gane mare to serue God þan mañ, it felle one a nyghte, als I lay in my ryste, in þe begynnynge of my conu*er*syone, þare appered to me a full faire ȝonge womane, þe whilke I had sene[17] be-fore, & þe whilke[18] luffed

[1] scharpenesse. [2] hung*ur*. [3] &. [4] bot gretynge. [5] in alones. [6] ill. [7] qware. [8] helpful. [9] he. [10] he chese. [11] hys. [12] ne. [13] neuend. [14] *þer* for it is to hald in my bysele þo name of ihesu.

[15] In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—'*in uno libello de suis operibus compilato*.' In the Harleian MS. it is written as one with the foregoing, and without title. [16] Qwen. [17] qwilk I had lufd. [18] & schē.

me noght lytill[1] in gude luſe. And whē[2] I had be-haldyn hyre, and I was wondyrde why[3] ſcho com swa on nyghte in þe wyldyrnes, Sodanly, *with*owttyn any mare speche, ſcho laid hire be-syde me. And whē[2] þat I felyd hir thare, I dred þat ſcho ſulde drawe me to Iuell, and ſaid þat I wald ryſe[4] & blyſe vs in þe name of þe Haly Trynytee. And ſcho strenyde me ſo ſtall-worthely þat I had no mouthe to ſpeke, ne no hande to ſtyrre; and whē[2] I ſawe þat, I *per*ceyuede wele þare was[5] na womane, bot þe deuell in ſchappe of womā. Thare-fore I turnede me to Gode[5], & *with* my mynde I ſaid, 'A, Ihesu, how *pre*cyous es thi blude!' makand þe croſſe *with* my fyngere in my breſte: and alſs faſte ſcho wexe wayke, & ſodanly all was awaye. And I thankked Gode þat delyuerd me; & ſothely, fra þat tym furthe, I forced me for to luf Ihesu, and ay þe mare I profette in þe luf of Ihesu, þe[6] ſwetter I fand it, & to þis daye[7] it went noghte[8] fra my mynde. Thare-fore, blyſſide be þe nam of Ihesu in the worlde of worldes! **Amen**[9]—Amen—**Amen**!

He discovers that it is the fiend, and vanquishes him by prayer, and the Sign of the Cross.

This leads him to love Jesu more ardently.

Ihesu þe ſone of þe glorious virgyne,
Now Lord haue mercy one all thyne!—Amen! **Amen**!—
Pur charite—**Amen.**

[Follow, 1. '**A** [Latin] **prayere þat þe ſame Richerd hermet made, þt es beried at Hampulle,**'—*Deus noſter refugium, O creator noſter*, &c.; 2. '**Ympnus quem compoſuit ſanctus Ambroſyus, & eſt valde bonus,**'—Ihesu, *noſtra* redempcio, amor & deſideriu*m*, &c.; Then, on leaf 194,]

III.

[On lf. 194.]

De in-perfecta contricione.

Rycharde hermyte reherces a dredfull tale of vn-*per*fitte co*n*trecyone þat a haly mane Cesarius tellys in Ensample. He says þat—

The story of the wicked Canon of Paris who made imper-

A ȝonge mane, a chanone at Parys, vn-chaſtely and delycyously lyfande, and full of many ſynnys, laye ſeke to þe dede. He ſchrafe hym of his gret ſynnys, he hyghte to amende hym, He reſcheyuede þe ſacrament of þe Autire, and Anoynte hym, and

[1] a litel. [2] qwen. [3] I wondred qwy. [4] ryſe vp.
[5] [5] no wo̊man *per*for I *tur*ned me to god. [6] þe *omitted*.
[7] & fra þat day. [8] neuer. [9] *The rest omitted.*

swa he dyede. Tiłł his grauynge it semyde als þe ayere gafe seruese. Eftyr a faa dayes, he apperyde tiłł ane þat was famyliare tiłł hym in hys lyfe, and sayde þat he was dampnede, for þis Enchesone: '.Þofe I ware,' *quod* he, 'schreuen, & hyghte to doo penance, Me wauntede verray contrycyone, wythowttē þe whilke, all othere thynges avayles noghte. For-thy, if I hyghte to lefe my foly, my *con*cyens sayde þat, if I lefed̄e tham, ȝet walde I hafe delyte in myn̄ alde lyfe. And tiłł þat my herte heldede mare, and bowghede, Thane to restreyne me fra all thoghtes þat I knewe agaynes Goddes will. And for-thy I had na stabyłł *pur*pos in gude, na *per*fite *con*trycyone, Whare-fore sentence of dampnacyone Felle one me & wente agaynes mee.'

fect shrift and was damned.

IV.

All-swa he reherces a-nothyre tale of verraye *con*tre-cyone, þat þe same clerke† Cesari*us* says. He tellys þat— [†MS. clreke.]

A scolere at Pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At þe last, gret sorowe of herte ou*er*come his schame; and whēn he was redy to schryfe hym tiłł þe *pr*iore of þe Abbay of Saynte Victor, swa mekiłł contricyone was in his herte, Syghynge in his breste, Sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the *pr*iore said tiłł hym, 'Gaa and wrytt̄e thy synnes.' Hę dyd swa, and come a-gayne to þe pryoure, and gafe hym þat he hadde wretyn̄, For ȝitt he myghte noghte schryfe hym *with* mouthe. The prioure saghe the synnys swa grette þat, thurghe leue of þe scolere, he schewede theyn̄ to þe Abbotte, to hafe conceyle. The Abbotte tuke þat byłł þat þay warre wrettyn̄ In̄, and lukede thare-one. He fande na thynge wretyn̄, and sayd to þe *pr*ioure, 'What may here be redde, þare noghtes wretyn̄?' That saghe þe pryour, & wondyrde gretly, & saide 'Wyet ȝe þat his synns here warre wretyn̄, & I redde thayn̄; Bot now I see þat God has sene hys contrycyone, & forgyfes hym all his synnes.' þis þe Abbot & þe *pr*ioure tolde þe scolere, and he *with* gret Ioye thanked God.

The story of the scholar of Paris whose great sins

were blotted out from the paper on which they were written.

V.

[On lf. 194.]

Moralia Richardi *he*remite de natura apis, vn*de* q*ualis* apis argumentosa. ¶ Apis.

The three qualities of the bee—
(1) She is [† Lf. 194 bk.] never idle.
(2) She weights herself by carrying earth when she flies.
(3) She keeps her wings clean and bright.
Thus righteous men are never idle.

The bee has thre kyndis. Ane es, þat scho es neu*er* ydill, and scho es noghte with thaym þat will noghte wyrke, Bot castys †thaym owte, and puttes thaym awaye. A-nothire es, þat when scho flyes, scho takes erthe in hyr fette þat scho be noghte lyghtly ou*er*-heghede in the ayere of wynde. The thyrde es, þat scho kepes clene and bryghte hire winge3. Thus ryghtwyse men þat lufes God are nev*er* in ydyllnes, For owthire þay ere in t*r*auayle, p*r*ayand, or thynkande, or redande, or othere gude doande, or w*ith* takand ydill me*n*, and schewand thaym worthy to be put fra þe ryste of heue*n*, For thay will noghte t*r*auayle. Here þay take erthe, þat es, þay halde þam selfe vile & erthely, that thay be noghte blawe*n* w*ith* þe wynde of vanyte and of pryde. Thay kepe thaire wynges clene, that es, þe twa co*m*mandementes of charyte þay fulfill in gud co*n*cyens, and thay hafe othyre vertus vnblendyde w*ith* þe fylthe of syn and vnclene luste. **Aristotill** sais þat þe bees are feghtande agaynes hym þat will drawe þaire hony fra thaym; Swa sulde we do agaynes deuells þat afforces tha*m* to reue fra vs þe hony of poure lyfe & of grace. For many are þat neu*er* kane halde þe ordyre of lufe ynesche þaire frendys sybbe or Fre*m*mede, Bot outhire þay lufe þaym ou*er* mekill, or thay lufe þa*m* ou*er* lyttill, settand thaire thoghte vnryghtwysely on thaym, or þay lufe thaym ou*er* lyttill, yf þay doo noghte all as þey wolde till þa*m*. Swylke kane noghte fyghte for thaire hony, For-thy þe deuelle t*ur*nes it to wormes, and makes þeire saules ofte sythes full bit*ter* in angwys and tene, and besynes of vayne thoghtes, & op*er* wrechidnes, For thay are so heuy in erthely frenchype þat þay may noghte flee in-till þe lufe of Ihesu Criste, in þe wylke þay moghte wele for-gaa þe lufe of all creatu*r*s lyfande in erthe. Whare-fore, accordandly, Arystotill sais þat some fowheles are of gude flyghyng, þat passes fra a land to a-nothire; Some are of ill flyghynge, for heuynes of body and

And hold themselves vile and low and so avoid pride.
And keep the wings of their souls clean by charity.
As the bees fight against those who would rob their honey, so should we against devils.
Earthly friends often an impediment to the divine life.

As some birds Arestotill fly well and some badly, so is it with men in the service of God.

for þaire neste es noghte ferre fra þe erthe. Thus os it of thaym̃ þat turnes þam̃ to Godes seruys,—Some are of gude flyeghynge, for thay flye fra erthe to heuen̄, and rystes thaym̃ thare in thoghte, and are fedde in delite of Goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flyghe fra þis lande, bot in þe waye late theyre herte ryste, and delyttes þaym in sere lufes of men̄ and women̄, als þay come & gaa, nowe ane & nowe a-nothire. And in Ihesu Criste þay kan fynde na swettnes; Or if þay any tym̃ fele oghte, it es swa lyttill and swa schorte, for othire thoghtes þat are in thaym̃, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle þat es callede 'strucyo' or storke, þat has wenges, and it may noghte flye, for charge of body. Swa þay hafe vndirstandynge, and fastes and wakes, and semes haly to mens syghte; bot thay may noghte flye to lufe and contemplacyone of God, þay are so chargede wyth othyre affeccyons and othire vanytes. **Explicit.**

Some can find no sweetness in Jesus Christ.

They are like the Stork that cannot fly for heaviness.

VI

De vita cuiusdam puelle incluse proptter Amorem *Christi*. [On lf. 194 bk.]

Alswa Heraclides þe clerke telles þat a mayden̄ forsuke †hir Cete, and satte in a sepulcre, and tuke hir mete at a lyttill hole, ten 3ere. Scho saghe neuer man̄ ne woman̄, ne þay hir face, Bot stode at a hole, and talde why scho was enclosede, And said þat "a 3onge man was tempede of my fairehede; For-thy me warre leuere be, als lange als I lyfe, in þis sepulcre, þan any sawle þat es made til þe lyknes of Gode, suld perichse by cause of me." And when̄ men askede hire: how scho myghte swa lyffe, scho said, "fra the begynnynge of the day I gyfe me till prayngе till forthe dayes; Thane I wyrke with handes some thynge; and alswa I wyrke in thoghtes, by patryarkes, prophetes, appostilles, Martyrs and confessours, and by-haldes þaire Ioye. And aftyrwarde I take my mete. When̄ euen̄ commys, with gret Ioye I lofe my lorde. The ende of my lyfe I habyde in gude hope and tholemodnes": & loo, swa perfitly a woman̄ lyfede! Richard herymyte reherces þis tale in Ensampill.

A maiden shut herself [† Lf. 195.] in a sepulchre to prevent a man sinning by loving her.

She spent her days in prayer, in thoughts of martyrs, &c.,

and awaited death in hope.

[Follow, two short Latin pieces; 1. **Richardus heremyta**—, *Meliora sunt verbera tua vino*, &c. 2. **Item, inferius idem Richardus,**—*O quam delectabile gaudium et delicatum solacium amare Dei filium*, &c.; then, on leaf 195 back,] 4

VII.

[† Lf. 195 bk.] **† A notabill Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampull.**

¶ I°. The first Commandment.

The fyrste comandement es 'Thy Lorde God þou sall loute, and til Hym anely þou sall serue.' In this comandement 8 es forboden all mawmetryse, all wychcrafte and charemynge, the wylke may do na remedy till any seknes of man, woman, or beste, For þay erre þe snarrys of þe deuelle, by þe whilke he afforces hym to dyssayue mankynde. Alswa in þis 12 commandemente es forbodyn to gyffe trouthe till socerye or till dyuynynge3 by sternys, or by dremys, or by any swylke thynges. Astronomyenes by-haldes þe daye and þe houre, and þe poynte þat man es borne In, and vndyr whylke syngne he es borne, 16 and þe poynte þat he begynnes to be In; and by þire syngnes and oþer, þay saye þat þay say that sall be-fall þe man aftyrwarde; Bot theyre errowre es reproffede of haly doctours. Haly crosses men sall lowte, For thay are in syngne of Cryste 20 crucyfiede. To ymages es þe louynge þat es till thaym of whaym þaire are þe ymage3, For þat Entent anely þaire are for to lowte.

Forbids witchcraft, sorcery, divining, and astrology.

Men may reverence holy cresses and images.

¶ ij°. The second Commandment (third in Decalogue). Forbids vain and wicked oaths.

The tothire comandement es 'þou sall noghte take þe name 24 of God in vayne.' Here is forboden athe *with*-owtten chesoun. 'He þat neuenes God & sweris fals, dispyse[s] God. In thre maners mane may syn in swerynge; That es, if he swere agayne his concyence, or if he swere be Cryste wondes or blude, 28 That es euermare gret syn, þofe it be sothe þat he sweris, For it sounes in irreu[er]ence of Ihesu Cryste. Also if he com agaynes his athe, noght fulfilland þat he has sworne. The nam

of Gode es takyñ in vayne one many maners: *with* herte, *with* mouthe, *with* werke. *With* herte, takes false crystyñ meñ it in vayne, þat rescheyues þe sacrement *with*-owtteñ grace in sawle. *With* mouthe es it tane in vayne, *with* all athes brekynge, of new prechynge þat es vanyte and vndevocyone; prayere, when we honour God *with* oure lyppys, and oure hertys erre ferre fra Hym. *With* werke, ypocrittes takes Goddes nam in vayne, For they feyne gud dede *with*-owtteñ, and þey erre *with*-owtteñ charyte and vertue and force of sawle to stand agayne all ill styrrynges.

The name of God taken in vain in many manners.

New preaching, formal prayer, and hypocrisy.

¶ iii°. The third (fourth) Commandment.

The thirde commandement es 'Vmbethynke the þat thow halowe þi halydaye.' This commandement may be takyñ in thre maneres. Firste generally, þat we sesse of all vyces þat lettys deuocyone to God in prayenge and thynkynge. The thyrde[1] es specyall, als in contemplaytyfe meñ þat departis þaym fra all werldly thynges, swa þat þey hally gyfe þaym till God. The fyrste manere es nedfull vs to do; The tothire we awe to do; The thirde es perfeccyone. For-thi, one þe halydaye, men awe, als God byddys, to lefe all syñ, and do na werke þat lettis thaym to gyffe þaire herte to Godd, thatt þay halowe þe daye in ryst, and deuocyone, and dedys of charyte.

Its general meaning.

Special meaning for contemplative men.

¶ iiij°. The fourth (fifth) Commandment.

The ferthe comandement es 'Honoure thy fadyre and þi modyre.' That es, in twa thynges, þat es, bodyly and gastely. Bodyly, in sustenance, þat þay be helpede and sustaynede in þaire elde, and when þay are vnmyghtty of paym selfe. Gastely, in reuerence and bouxomnes, þat þay say to þam na wordes of myssawe, ne vnhoneste, ne of displesance, vnauyssedly, Bot serue þam mekely, and gladly and lawlyly, þat þay may wyñ þat Godde hyghte to swylke barnes þat es laude of lyghte. And if þay be dede, thaym awe to helpe þaire sawles *with* almous dedes and prayers.

Duty to parents bodily and ghostly.

If they are dead their souls must be helped by alms-deeds.

¶ v°. [† Lf. 196.] The fifth (sixth) Commandment.

The fifte commandement † es, þat 'thow slaa na mañ, nowthire *with* assente, ne *with* werke, ne *with* worde or fauour.' And also here es forbodeñ vn-ryghtewyse hurtynge of any personñ. Thay are slaers gastely, þat will noghte feede þe pouer in nede, and þat defames men, and þat confoundes Innocentys.

Spiritual murderers.

[1] The second, or 'tothire,' is omitted.

¶ vj. The sixth(7th) Commandment. Forbids all manner of pollution.

The sexte co*m*mandement es, 'Thow sall be na lichoure'; þat es, thow sall haue na man or womañ Bot þat þou has takeñ in fourme of Haly Kyrke. Alswa here es forbodeñ all manner of wilfull pollusyone procurede one any manner agaynes kyndly oys or oþer-gates.

¶ vij. The seventh (eighth) Commandment.

The seuende co*m*mandement, es 'Thow sall noghte do na thyfte.' In the whylke es forbodeñ all manere of *with*-draweynge of oþer meñ thynges wrangwysely, agaynes þaire wyll þat aghte it, Bot if it ware in tyme of maste nede, when all thynges erre comone. Also here es forbodeñ gillery of weghte or of tale, or of mett or of mesure, or thorow okyre, or violence, or drede, als bedells or foresters duse, and mynystyrs of þe kynge, or thurghe extorcyone, als lordes duse.

All cheating and impos-ture forbid-den.

¶ viij. The eighth (ninth) Commandment.

The aughteñ-co*m*mandement es, that 'thow sall noghte bere false wyttnes agaynes thi neghteboure,' als in assys, or cause of matremoyne. And also lyenges ere forbodeñ i*n* þis co*m*mande-ment, and forswerrynge. Bot all lyenges are noghte dedly syñ, bot if þay noye till som man bodyly or gastely.

All lying is not deadly sin.

¶ ix. The ninth (part of tenth) Commandment. Our neighbour's goods not to be wrongly coveted.

The nynde co*m*mandement es, 'Thow sall noghte couayte þe hous or oþer thynge mobill or in-mobill of þi neghtbo*ur* *with* wrange,' ne þou sall noghte hald oþer mens gude if þou may ȝelde thaym, elles þi penance saues þe noghte.

¶ x. The tenth (part) Commandment. We ought to love our neighbour as ourselves.

The tend co*m*mandement es, 'Thow sall noghte couayte þi neghtebo*ur* wyefe, ne his seruande, ne his maydeñ, ne mobylls of his.' He lufes God þat kepis thire co*m*mandementes for lufe. His neghtebo*ur* hym awe to lufe als hym selfe, þat es, till þe same gude þat he lufes hym-selfe to, na thynge till ill; and þat he lufe his neghtbo*ur* saule mare þañ his body, or any gudeȝ of þe worlde, & *cetera*. Explicit.

VIII.

Item, Idem de septem donis Spiritus Sancti.

Also of the gyftes of the Haly Gaste. [On lf. 196.]

Þe seuen̄ gyftes of þe Haly Gaste þat ere gyfen̄ to men and wymmen̄ þat er ordaynede to þe Ioye of heuen̄, and ledys thaire lyfe in this worlde reghtwysely:—Thire are thay, Wysdom̄, Vndyrstandynge, Counsayle, Strenghe, Connynge, Pete, The drede of God. Begynn̄ we at Consaile, for þare-of es myster at the begynnynge of oure werkes, þat vs myslyke noghte aftyrwarde. With thire seuen̄ gyftes þe Haly Gaste teches sere men̄ serely. ¶ Consaile es doynge awaye of worldes reches, and of all̄ delytes of all̄ thynge; þat mane may be tagyld with in thoghte or dede, and þat withdrawynge intill̄ contemplacyone of Gode. ¶ Vndyrstandynge es to knawe whate es to doo and whate es to lefe, and þat that sall̄ be gyfen̄, to gyffe it to thaym þat has nede, noghte till̄ oþer þat has na myster. ¶ Wysedome es forgetynge of erthely thynges, and thynkynge of heuen, with discrecyone of all̄ men̄ dedys. In þis gyfte schynes contemplacyone, þat es, Saynt Austyn̄ says, A gastely dede of fleschely Affeccyones thurghe þe Ioye of Araysede thoghte. † ¶ Strenghe es lastynge to fullfill̄ gude purpose, þat it be noghte lefte for wele ne for waa. ¶ Pete es, þat a man be mylde, and gaynesay noghte haly writte when̄ it smyttes his synnys, whethire he vndyrstand it or noghte, Bot in all̄ his myghte purge he þe vilte of syn̄ in hym̄ and oþer. ¶ Connynge es, þat makes a man of gude, noghte ruysand hym̄ of his reghtewysnes, bot sorowand of his synnys, and þat man gedyrs erthely gude anely to the honour of God, and prow to oþer men̄ þan̄ hym-selfe. ¶ The drede of God es, þat we turne noghte Agayne till̄ oure syn̄ thurghe any ill̄ eggyng. And þat es drede perfite in vs, and gastely, When we drede to wrethe God in þe leste syn̄ þat we kan̄ knawe, and flese it als venym̄. **Explicit.**

The seven gifts of the Holy Ghost.

I. Counsel, which is the taking up the contemplative life.

ij. Understanding, which teaches us how to distribute to the needy.

iij. Wisdom, which makes us think of Heaven. **Austyn.**

[† *v.l.* 196 bk.] iiij. Strength, which is stedfastness in good purpose.

v. Pity, which makes a man humble to receive the teaching of Holy Writ.

vj. Cunning, which makes a man penitent and charitable.

vij. The fear of God, which makes us fear to sin.

IX.

[Onlf.196bk.] **Item, idem de dilectacione in Deo.**

Also of þe same,
delyte and ȝernyng of Gode.

Ihesus, Marie filius, sit michi clemens & propecius! Amen!

What delight in God is.

Gernyng and delite of Ihesu Criste, þat has na thyng of worldes thoghtes, es wondyrfull pure, haly, and faste; and whem a man felis hym in þat degre, than es a man Circumsysede gastely. Whem all oþer besynes and affeccyons and thoghtes are drawem away owte of his saule That he may hafe ryste in Goddes lufe, with-owttem tagillynge of oþer thynges.

Its wonderful power.

¶ The delyte es wondirfull. It es sa heghe þat na thoghte may reche þar-to to bryng it doum. ¶ It es pure, when it es noghte blendid with na thynge þat es contrayrie thare-to. ¶ And it es

Three things which increase delight in God.

faste, whem it es clene and stabill, delitande by it-selfe. ¶ Thre thynges makes delite in Gode heghe. Ane es, restreynynge of fleschely luste in compleccionne. Anoþer es, restreynynge or repressynge of ill styrrynge and of temptacione in will. The thirde es, kepynge or hegheynge of þe herte in lyghtenynge of þe Halygaste, þat haldis his herte vpe fra all erthely thoghtes, þat he sette nane obstakill at the comynge of Criste in-till hym. ¶ Ilkane þat couaytes endles hele, Be he besy nyghte and daye to fulfill þis lare, or elles to Cristes lufe he may noghte wynn; For it es heghe, and all þat it duellis in, it lyftes abowm layery lustes and vile couaytes, and abowm all affeccyouns and thoghtes of any bodily thynge.

Two things which make this delight pure

Twa thynges makes oure delyte pure. Ane es, ternynge of sensualite to the skyll. For, whem any es tornede to delite of hys fyve wittes, alsonne vnclennes entyrs into his saule. Anoþer es, þat þe skyll mekely be vsseȝe in gastely thynges, als in medytacyons, and orysouns, and lukynge in haly bukes. For-thy þe delyte þat has noghte of vnordaynde styrrynge, and mekely has styrrynge in Criste, and in whilke þe sensualyte es tournede to þe skyll, all sette and eysede tyll God, makys a mans saule in ryste & sekirnes, and ay to duell in

gude hope, & to be payede *with* all̃ Gode*is* sandes *with*-owtten̄ gruchynge or heuynese of thoghte3, & *cetera*. **Explicit.**

Explicit carmen. Qui scripsit, sit benedictus! Amen!

† ¶ Incipit Speculu*m* Sancti Edmu*n*di Cantuare*nsis* Archipiscopi in Anglic*is*. [† Leaf 197.]

Here begynnys The Myrrou*r* of Seynt Edmonde þe Ersebechop*e* of Cant*er*berye. [*Not printed here.*]

X.

[The Anehede of Godd with mannis saule.][1]

[On lf. 219 bk.]

The Union of God with man's Soul is the highest perfection.

Dere Frende, wit þou wele þat þe ende and þe sou*er*aynte of p*er*feccione standes in a verray anehede of Godd and of manes saule by p*er*fyte charyte. This Ende þan es verrayly made, whene þe myghtes of þe saule er refourmede by grace to þe dignyte and þe state of þe firste condicione, þat es, whene þe mynde es stablede sadely, *with*-owtten̄ † changynge and vagacyone, in Godd and [† Lf. 220.] gastely thynges, and when the resone es cleryde fra all̃ worldly & fleschely behaldynges and Imagycyones, fygou*r*s and fantasyes of creatures, and es illumenede *with* grace for to be-halde Godde and gastely thynges, and whe*n* þe will̃ and þe affeccyo*n* es puryfiede and clensede fra all̃ fleschely lustes, kyndely and werldly lufe, and es enflawmede *with* brennande luffe of þe Haly Gaste. Bot þis wondirfull̃ anehede may noghte be fulfillede p*er*fytely, co*n*tenually, ne hally in þis lyfe, for corrupcyo*n* of þe flesche, Bot anely in þe blysse of heuen̄. Neu*er*-þe-lattere, þe nerre þat a saule in þis p*re*sente lyfe may come to þis anehede, þe mare p*er*fite it es, For [þe mare] þat it es refou*r*mede by grace till̃ þe ymage and þe lyknes of his creatou*re* here one þis manere wyse, þe more Ioy and blysse sall̃ it hafe in heuen̄. Oure Lorde Godd es ane Endles beynge *with*-owtten̄ chaungynge, All̃-myghtty *with*-owtten̄ faylynge, Sou*er*ayne wysdome, lyghte, sofastenes *with*-owtten̄ erro*u*r or myrknes; Sou*er*ayne gudnes, lufe, Pees

This Union may not be fully reached in this life.

The nature of God.

The nearer a soul can be

[1] This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1835.

brought to this nature the higher its advance.

and swetnes; þan, þe mare þat a saule es Anehede, festened, confourmede & Ioynede to oure Lorde Godd, þe mare stabill it es & myghty, þe mare wysse & clere, Gude, peyseble, luffande, and mare vertuous; and so it es mare perfite. For a saule þat haues, by grace of Ihesu, and lange trauayle of bodyly & gastely excercyse, ouercommeñ and dystroyede concupyscens and passiouns, and vnskillwyse styrrynges with-in it-selfe, and with-owtteñ in þe sensualite, and es clede[1] in vertus,—as in mekenes and myldnes, in pacyence, in sothefastnes, in gastely strenghe and ryghtewisenes, in contynence, in wysdoñ, in trouthe, hope, and charyte,—þan es it made perfite als it may be in þis lyfe. Mekill comforthe it reschayues of oure Lorde, noȝte anely inwardly in his preue substance, be þe vertu of þe anehede to oure Lorde, þat lyes in knaweynge and lufynge of Godd, in lyghte of gastely brynnynge of hyñ, in transfourmynge of þe saule in þe Godhede, Bot also in many oþer comforthes, & Sauours, swettnes, and wondirfull felynges one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and eftyre þe saule profytes and waxes in charyte, Some saule (by vertue of charyte þat Godd gyffes it) es so clensede, þat all creaturs, in all þat he heris or sese, or felis by any of his wittes, turnes hyñ till comforthe and gladnes; and þe sensualite receyues newe savour and swetnes in all creaturs. And righte als before, þe lykynges in þe sensualite ware fleschely, vayne, and vecyous, for þe payne of þe orygynalle synñ, righte so nowe þay ere made gastely, and clene, with-owtteñ bitternes and bytynge of concyence. And þis es þe gudnes of oure Lorde, þat, sen þe saule es puneschede in the sensualite, and þe flesche es partynere of þe payne, That eftirwarde þe saule be comforthede in hir sensualite, and þe flesche be felawe of þe Ioye and comforthe with þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. þis es þe fredom & þe lordchipe, † dygnyte and þe wyrchipe, þat a manes saule hase ouer all creaturs; The whylke dygnyte he may receyue by grace here, þat ilk a creature sauoure to hyñ als it es, and þat es, when by grace he sese, or he heres, or he felys anely Godd in all creaturs.

The comfort a soul thus gains.

The fleshly nature made to minister to its delight.

For this the dignity of the soul is shown. [† Lf. 220 bk.]

[1] *Stain in MS.*

One þis maner wyse a saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure Lorde comforthes a saule by Aungelis sange. Bot what þat sange es, it may noghte [be] dyscryuede be no bodyly lyknes, for it es gastely, and abowñ all manere of ymagynacyone and mans resoñ. It may be perceyuede and felide in a saule, bot it may noghte be spokeñ. Neuer-þe-lattere, I speke þare-of to þe als me thynke. When a saule es puryfyede by þe lufe of Godd, Illumynede by wysedoñ, stabled by myghte of Godd, Than es þe eghe of þe saule opyned to be-halde gastely thynges, as vertus, Aungelis, and haly saules, and heuenly thynges. Thane es þe saule abill, by cause of clennes, to fele þe toucheynge, þe spekynge of gude Aungelis. This touchyng and spekynge es gastely, noghte bodyly: For whenñ þe saule es lyftede and raysede owte of the sensualyte, and owte of mynde of any erthely thynges, Thañ in gret feruoure of lufe and lyghte of Godd, if oure Lorde vouchesafe, þe saule may here & fele heuenly sowuñ, made by þe presence of Aungells in louynge of Godd. Noghte þat þis sange of Aungelis es souerayne Ioy of þe saule, Bot a defference þat es by-twyxe a manes saule in flesche and ane Aungelle, be-cause of vnclennes. A saule may noghte here it, bot by rauyschynge in lufe, and nedis for to be puryfiede full clene, and fullfillide of mekyll charyte, are it ware abyll for to here heuenly sowuñ. For þe souerayne and þe Escencyalle Ioy es in þe lufe of Godd by hymñ-selfe and for hymñ-selfe, and þe secundarye es in comonynge and byhaldynge of Aungelis and gastely creaturs. For, ryghte as a saule, in vndirstandynge of gastely thynges, es of ofte sythes touched and kennede thurghe bodyly ymagynacyone, by wyrkynge of Aungelis (as Ezechielle þe profete sawe in bodily ymagynacyonne þe sotheſastnes of Goddes preuates), Righte so, in þe lufe of Godd, a saule, be þe presence of Aungelles, es raueschede owte of all mynde of erthely and fleschely thynges in-to a heuenly Ioye, to here Aungells saunge and heuenly sowuñ, eftir þat þe charite es mare or lesse. Nowe thañ, thynke me, þat þer may no saule fele verreyly Aungells sange ne heuenly sowñ, bot it be in perfite charite. And noghte for-thi all þat are in perfite charyte ne

Also our Lord comforts a soul by angels' song.

*This cannot be fully described, but I will speak of it as I think.

The way to hear it is by an excess of love.

And not all those who are in perfect charity can hear it.

hase noghte felyde it, Bot anely þat saule þat es purede in þe fyre of lufe of Godd, þat all erthely sauoure es brynte owte of it, and all menes lettande be-twyx þe saule and þe clennes of Angells es brokē and put awaye fra it. Þan sothely may he synge a newe sange, and sothely may he here a blysfull heuenly sowē and Aungells sange, *with*-owttē dessayte or feynynge.

Our Lord knows the soul that for burning love is worthy to hear angels' song. [† Lf. 221.]

Oure Lorde wate whare þat saule es þat, for abowndance of brynnande lufe, es worthi to here Aungells sange. Wha-so þan will here Aungells sange, and noghte be dyssayuede by feynynge, † ne by ymagynacyone of hym-selfe, ne by illusyone of þe Enemy, hym behoues hafe *per*fite charite, and þat es, when all vayne lufe and drede, vayne Ioy and sorowe, es castē owte of þe hèrte, þat he lufes na thynge bot Godd, ne dredis na thynge bot Godd, ne Ioyes ne sorowes na thynge bot in Godd, or of Godd. Who-so myghte, by þe grace of Godd, go þis way, he sulde noghte erre.

Some are deceived by their own imagination in this matter.

Neu*er*-þe-lattere sōm mē ere disceyued by þaire awenē ymagynacyoē, or by illucyoē of þe Enemy in þis matere. Sōm mañ, whēn he hase lange trauelde bodily and gastely in dystroynge of synnes and getynge of vertus, and *per*auent*ure* hase getyn by grace a somdele ryste, and a clerete in con*c*yence, onone he leues *pr*ayers, redyngs of haly writte, and medytacions of þe passione of Criste, and þe mynde of his wrechidnes, and, are he be called of Godd, he gedyrs his wittys by violence to seke and to be-halde heuenly thynges, are his eghe be made gastely by grace, and ou*ertr*auells by ymagynacion*n*s his wittes, and by vndiscrete trauellynge turnes þe braynes in his heuede, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and

And are under delusions arising from physical causes.

þañ, for febilnes of þe brayne, hym thynkes þat he heres woundirfull sownes and sanges, and þat es no thynge elles bot a fantasie caused of trubblyng of þe brayne, as a mañ þat es in a frensye, hym thynkes þat he herys or sese þat na no*þer* man duse, and all es bot vanyte and fantasie of þe heued; or elles by wyrkyng of

This is the craft of the Devil.

þe enemy þat fenys swylke sowune in h[is her]ynge. For if a mañ hase any *pr*esum*p*cione in his fantasies and in his wirkynge, and þare-be falles in-to vndiscrete ymagynacyone, as it ware a frensye, and es noghte kennede ne rewlede of grace, ne com*f*orthede by

gastely strenghe, þe deuelle entirs þan by fals illumynacyons, and fals sownnes and swetnes, and dyssaues a mans saule. And of þis false grounde sprynges errours and herysyes, false prophesyes, presumpcyons and false rusynngs, Blasfemyes, and sclandirynges, and many oþer meschefes. And þare-fore, if þou se any mañ gastely ocupiede Falle in any of þise synnes, and þise dissaytes, or in frensyes, wit þou wele þat he herde neuer ne felide Aungells sange, ne heuenly sowne. For sothely, he þat verreyly heres Aungels sange, he es made so wyse þat he sall neuer erre by fantasye, ne by indiscrecyoñ, ne by no sleghte of þe deuelle. Also soñ men felis in theire hertes as it ware a gastely sowne and swete sanges of dyuerse maners, and þis es commonly gudè, and somtyme it may turne tyll dissayte. þis sowne es felide one þis wyse. Some mañ settis þe thoghte of his herte anely in þe name of Ihesu, and stedfastly haldis it þare-too; and in schorte tym̃ hym thynkes that þat name turnes hym̃ till gret comforthe and swetnes, and hym̃ thynkes þat þe name sowunes in his herte delitably, as it were a saunge, and þe vertu of þis likynge es so myghty, þat it drawes in all þe wittes of þe saule þare-to. Who-so may fele þis sownne and þis swetnes verrayly in his herte, wite he wiele þat it es of Godd; and als lange als he es meke, he sall noghte be dissayuede. Bot þis es noghte Aungels sange, bot it es a saunge of þe saule, be vertu of þe name, and by touchynge of þe gude Aungels. For when a saule † offers it to Ihesu trewly & mekely, puttande all his traiste and his desyre in hym, and besily kepis in his mynde, Oure Lorde Ihesu, whene he will, puris þe affeccione of þe saule, and fillis it & fedis it with swetnes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sange, and as any thynge þat es delitabill. So þat it lykes þe saule euer mare for to cry 'Ihesu, Ihesu'; and noghte anely he hase comforthe in þis, bot also in psalmes[1] and ympnes, and antymms of Haly Kyrke, þat þe herte synges þam̃ swetely, deuotly, and frely, with-owtteñ any trauelle of þe saule, or bitternes, in þe same tym̃, and note þat Haly Kyrke vses. This es þe gude and of þe gyfte of Godd, For þe substance of þis

And no true hearing of angels' song.

Other delusions that may arise in the mind.

Danger arising from an intense devotion to the name of Jesus.

Difference between angels' song and the songs of the Lord.

[† Lf. 321 bk.]

[1] MS. spalmes.

Danger from vain-glory.

felynge lyes in þe lufe of Ihesu, whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere, in þis maner felynge a saule may be disceyuede by vayne glorye, noghte in þat tym̃ þat þe affeccion̄ synges to Ihesu and loues Ihesu in swetnes of hym, bot eftyrwarde, whan it cesses, & þe herte kelis of loue of Ihesu, Than̄ entyrs in vayne glorie. Also sum man̄ es dessayuede on þis wyese. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of Godd, and þan̄ he streynes his herte myghtyly to þat name, and by acostom̄ he hase it nerehande alway in his mynde. Noghte for-thi he felis nouþer þare-by, in̄ his affeccyonne, swetnes, ne lighte of knawynge in his resoun̄, bot anely a nakede mynde of Godd or of Ihesu, or of Mary, or of any oþer gude worde. Here may be disceyte, noghte for it es ill̄ to hafe Ihesu in mynde on̄ þis wyse, Bot if he [think a thinge] and this mynde, þat es anely his awen̄ wyrkynge by custom̄, halde it a specyalle vesytacyon̄ of oure Lorde, and thynke it mare þan̄ it es. For, wite þou wele, þat a nakede mynde or a nakede ymagycion̄ of Ihesu or of any gastely thynge, *with*-owtten̄ swetnes of lufe in þe affeccion̄, or *with*-owtten̄ lyghte of knawynge in resoun̄, es bot a blyndnes, and a waye to dessayte, if a man̄ halde it in his awen̄ mare þan̄ it es. Thare-fore I halde it sekyre þat he be meke in his awen̄ felynge, and halde þis mynde in regarde noghte, till̄ he mowe, be custom̄ and vsynge of þis mynde, fele þe fyre of lufe in his affeccion̄, and þe lyghte of knawynge in his reson̄. Loo! I haue tolde þe in þis mater a lyttill̄ as me thynke; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oþer-wyse, or elles any oþer man̄ sauour by grace þe contrarye here-to, I leue þe saying, and gyfe stede to hym. It sufficeth̄ to me for to lyffe in trouthe princypally, and noghte in felynge.

Danger from a mere mechanical remembrance of the name of Jesus.

This is nothing but blindness and folly.

Our safety lies in humility.

These are my views, though others may be able to say more.

[*Follows, on Lf.* 222, *a Poem*:

Þi Ioy be ilke a dele to serue thi Godd to paye . . .

ends: Thow sall̄ hym se *with* eghe
And come to Criste thi frende.]

Explicit, &c.

XI.

[Active and Contemplative Life[1].]

†[b Rethirne and susteryne bodely and goostely, two maner of states ther bene in holy chirch, be the which cristen soules plesyn God and gettyn hem the blisse of heven, the one is bodily, and the other is gostely. Bodely wirkynge longith principally to worldely men or women, the which haunten leuefully worldely goodes, and wilfully vsen worldely besynessis. Also itt longith to all yonge begynnynge men, which come newe oute of worldely synnes to the *seruyce* of God, forto make hem able to goostely wyrkynges, and forto breke downe the vnbuxomnes of the body be skill, And swich bodely wyrkynges that itt myght be souple and redy, and not moch contrarious to the spirite in gostely wyrkynge. For, as seynt Poule seith, as women was maade for man, and not man for women, Ryght so bodely wirkyngis was maade for goostely, and not gostely for bodely. Bodely wirkyngis goth before, and gostely comyth aftir, so seith seynt Poule,

[† Lf. 59.] The two states in Holy Church, bodily and ghostly. [Bibl. Reg. 17. C. xviii.]

The Ghostly state the highest.

Non quod prius spirituale, sed quod prius animale, deinde spirituale.

[1] The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii). This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

Thornton.	B. M.	Cambridge.
men þat ware in prelacye and oþer also þat ware haly temperalle men had fulle charite in affeccione *with*-in and also in wirkynge *with*-owtten.	men that were in prelaci and othir also that were holy temperell men had full cherite with affeccion with-in and also in wirkynge with-outen.	men þat wern in prelacie and oþere also þat wern temporal men hadde ful charite in affectioun withinne and also in werkynge with-outen.

Bibl. Reg. 17. C. xviii.] The Ghostly state not easily reached.

g Ostely werke comyth not firste; but firste comyth bodely werke that is doone by the body, and sithen comyth gostely aftir; and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flessh, by the which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of God by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovynge. And for-thi we mowe not sodenly stir oute of this mirke pitte of this flesshly [† Lf. 59 bk.] corrupcion into that gostely light. For we may not suffre † itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely[1] eene, when þei be sore, beholde the light of the sonne. We must wait and work. And therfor we muste abide, and wirke be processe of tyme.

F irste bi bodily werkis besili, vnto we be discharged of this hevy birthen of synne, þe which lettith vs fro goostely wirkynge, And till oure soule be somwhat clensid from gret What bodily working is. outewarde synnes, and abiled to gostely werke. By this bodely wirkynge that I spake of, may þou vndirstonde all maner of goode werke that thi soule doth by þe wittes and the membres of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in refreynynge of thi flesshly lustis, be othir pennaunce doynge,—or to thine even cristen, by fulfillynge of the dedis of mercy bodili or gostely, or vnto God, by suffrynge of all maner bodely mischeves These works are pleasing to God. for the loue of rightwisnes. And thees werkis doone in trouth by charite pleysyn God, with-out the which þei be noght. Than who-so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste well assaide a longe tyme in this bodely[1] wirkynge, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not And a necessary foundation for spiritual advancement. able forto werke gostely. Breke downe firste pride in bodely berynge, and also with-in thi herte, thynkynge, boostynge, and prikkynge and preysynge of thi silfe and of thi dedis, presumynge of thi silfe, and veynlikynge of thi silfe, of eny thynge that God hath sent the, bodili or gostely. Breke downe also envy and Ire ayene thyne even cristen, whether he be riche or pore, goode or[2] badde, that þou hate hym nott, ne haue

[1] MS. bedely. [2] MS. of.

disdeyne of hym wilfully, † nethir in worde, ne in dede: Alſ-so breke doune Couatise or worldely goode, þat þou (for holdynge or getynge or sauynge of itt) offende not thi conscience, ne breke not charite to God and to thi even cristen, for loue of no worldely gode, but that þou getiste to kepe itt and to spened itt with-oute loue or vaynlikynge of itt, as reson askith, in worship of God, and helpe of thyne evyn cristyñ. Breke doune also, as þou may, flesshely likynges, oþer in accidie or in bodili ease, or glotonie, or licherye; and þan, whan þou haste be weſt trauailed and wele assaide in alſ swich bodily werkes, than may þou bi grace ordeyne the to goostely wirkynges. Grace and the goodenes of oure lorde Ihesu Criste that he hath shewed to the,—in with-drawynge of thyne herte fro luste and from likynges of worldely vanite, and vse of flesshly synnes and in the turnynge of thi wiſt enterely to his seruyce and his plesaunce,—bryngith into my herte much mater to loue hym in his mercy. And also itt sterith me gretly to strengthe the in thi goode purpos and thi wirkynge that þou haste begoñ, forto brynge itt to a goode ende, if that I coude, and principally for God, and sithen for tendir affeccion of loue which þou haste to me, Thoffe I be a wrech and vnworthi. I knowe weſt the desire of thi herte, that þou desiriste gretely to serue oure Lordé by goostely occupacion, and holy, with-oute lettynge or strobil-lynge of worldely besynes, þat þou myght com by grace to more knowynge and goostely felynge of God, and of goostely thyngis. This desire is goode, as I hope, and of God, for itt is sente vnto † hym specially. Nevirtheles itt is to refreyne and rewlen by discrecion, as even outwarde wirkynge aftir the state that þou arte in, for charite vnrewled turnyth som tyme into vice. And for this is seid in holy writ, 'Ordinauit in me caritatem,' That is to sey, oure Lorde yevynge to me cherite, sett itt in ordir, and in reule, that itt shulde nat be loste by myne discrecion. Right so this charite and this desire that oure Lorde hatttth yeveñ, of his mercy, to the, is forto rule and ordeyne how thou shalte pursewe itt, aftir þi degre askith, and aftir the lyvynge that thou haste vsed by-for this tyme, and after the grace of

[† Lf. 60.] [Bibl. Reg. 17. C. xviii.]

When well exercised in bodily good works you may advance to spiritual works.

The desire of the purely contemplative life good. [† Lf. 60 bk.]

But even the best things not always right.

[Bibl. Reg. 17. C. xviii.]

The claims which active life has.

vertues that þou now haste. Thow shalt not vttirly folow thi desire forto leve occupacion and besynes of the worlde which ar nedefull to vsen, in reulynge of thi silfe and of all othir that ar vndir thi kepynge, and yeve the holy to gostely occupacion of prayers and holy meditacions as itt were a frere or a monke, or anoþer man that war not bonden to the worlde by children and seruantes as þou arte, for itt fallith not to the. And if þou doo soo, thou kepiste not the ordire and charite. Also yf þou woldiste leven vttirly gostely occupacion, namely now aftir þe grace that God hath yeven vnto þe, and sett the holy to the besynes of the worlde, to the fulfillynge of the werkis of actife liffe as fully as anothir man that nevir felt deuocion, thou leuyste the ordir of cherite, for thi state askith forto doo both ilkon of hem in dyvyrs tymes. Thou shalt medle the werkes of acttife liffe with goostely werkes of live comtemplatyfe, and than þou doste wele. For þou shalt oo tyme with Martha be besy forto reule and gouerne thi householde, thi children, thi seruantes, þi neghboris, and thi tenantes; if þei do well, comforth hem there-in and helpe hem; if thei do evill, forto teche hem, amende hem, and chastise hem. And thou shalt also loke and knowe wysely thi thyngis and thi worldely goodes, þat þei be ryghtwysly kepte bi thi seruantes, gouerned and truly spendid, that þou myght the more plentivosly fulfill the dedis of mercy with hem vnto thyne evyn cristen. Also thou shalt, with Maria, leve besines of the world, and sitt dovne at the fete of oure Lorde by mekenes in prayers, and in holy thoghtes and in contemplacion of hym as he yevith the grace; and so shalt þou goo from the oone to the othir medefully, and fulfill hem both, and than kepiste þou well the ordir of cherite.

The works of active and comtemplative life to be joined.

[† Lf. 61.]

Vnto what maner of men longith actiffe liffe.

The three sorts of lives: Active, Contemplative, and Mixed.

n euertheles, that þou haue no wondre of this that I say, þerefore I shall tell and declare to the a litill of this more opynly. þou shalt vnderstonde that þere is iij maner of livyngis: One is actife, anothir comtemplatife, the thride is made of both, and that is medlid. Actyfe liffe alon, that longith to worldely

men and women which ar lerned in knowynge[1] of gostely occupacion, for þei fele no sauoure ne deuocion be ferucur of loue, as othir men doo, ne thei can no skiñ of itt, and yitt nevirtheles thei haue drede of God, and of the payne of heñ, and þerefore thei † fle synne, and thei haue desire forto please God, and forto com to heven, and a goode wille hauen to her even̄ cristeñ. Vnto these men itt is nedefuñ and spedefuñ to vse the werkis of Actife liffe als besili as þei may, in the helpe of hem silfe and of hir even cristeñ, for thei can nott els doo.

[Bibl. Reg. 17. C. xviii.]

Those who are called to the Active life.

[† Lf. 61 bk.]

Vnto which men longith contemplatife liff.

Contemplatife liffe alon longith to swyche men and women that, for the loue of Godd, for-saken añ opyn synnes of the worlde, and of hir flessh, and añ besynes chargis, and grevance of worldely goodis, and maken hem silfe pore and naked, to the bare nede of the bodili kynde, and fre fro souerayntе of alle othir men, to the seruice of God. Vnto thies men itt longith forto trauaile and occupy hem inwardly forto gett, thorow the grace of our Lorde, clennes in herte, and pes in conscience, bi the distroynge of synne and receyvynge of vertues, and so forto com to the comtemplacion̄; which clennes may not be hadd with-out gret excersyice of body and continueñ trauaile of the spirit, in deuoute prayers, feruent desires, and gostely meditacions.

Those who are called to the life Contemplative.

Vnto which men longith medelid liffe.

t he thride liffe, that is, medlid liffe, itt longith to men of holi-chirch, as to prelates and to oþer Curatis, the which han cure and souerante ouer othir men forto teche and reule hem, both hir bodies and hir soules, principally in̄ fulfillynge of the dedis of mercy bodili and gostely. Vnto thes men itt longith som tyme to vsen̄ werkis of mercy in actife liffe, in̄ helpe and sustinaunce of hem silfe and of hir sugettis and of othir also, † and som tyme forto leve añ maner of besines ovtewarde, and yeve hem vnto prayers and meditacions, and redynge of holy writt, and to othir gosteli occupacions, after that thei fele hem

Those who are called to the Mixed life.

The secular clergy.

[† Lf. 62.]

[1] nothing (?).

[Bibl. Reg. 17. C. xviii]

Rich men who have devout inclinations.

disposed. Also itt longith to som temperall men, the which han souereaynte with michell haver of worldely goodis, and han also as itt wer lordisshipe ouer othir men forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ouer his seruantis, and a lorde ovir his tenantes, the which men han also receyved of oure Lordes yifte grace of deuocion, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if þese men, stondynge the charge and the bonde which thei haue taken, wille leve vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe, thei doo not well, for thei kepe nott the ordir of cherite. For charite, as þou knowiste, lith both in loue of God and of thyne evyn cristen, and þere-fore itt is resounable, that he that hath cherite, vse both, in wirkynge now to the one and now to the othir. For he þat, for the loue of God in contemplacion, levith the loue of his evyn cristen, and doth not to hym as he oght when he is bonden þere-to, he fulfillith no cherite. Also, on the contrary wise, who-so hath[1] gret rewarde to wirke actife liffe and to besinnes of þe worlde that, for the loue of his evyn cristen, he levith gostely occupacion vtterly, after þat God hath disposed hem there-too, thei fulfill not cherite. This is the seynge of seynt Gregory. For-thi our Lorde, forto stere som forto vse this medlid liffe, toke vpon hym silfe the person of swiche † maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample, by his owen wirkynge, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewynge to hem his dedis of mercy. For he taght the vn-couthe and vnkunnynge by his prechynge, he vesited þe seke, and helid hem of hir sores, he fedde the hungry, and he conforted the sory. And an othir tym he lefte þe conuersacion of all worldely men, and of his disciplis, and went into disserte vpon the hilles, and continued all night in prayers alone, as the gospell seith. Þis medlid liffe shewith oure Lorde in hym silfe to ensample of all

Such men cannot abandon their active duties without sin.

Neither must they neglect spiritual duties.

Our Lord practised the Mixed life.

[† Lf. 62 bk.]

[1] MS. hatith.

othir that han taken the charge of þis medlid liffe, that þei shuld oo tyme yeven hem to besynes and worldely thyngis att resonable nede, and to the werkes of actiffe liffe in *pro*fitt of her encresynge, which þei haue cure of. And an othir tyme yive hem holy to deuoc*i*on and to contemplac*i*on, in prayers and in medita*c*ion. [Bibl. Reg. 17. C. xviii.]

How holy bisshopes vsed medled liffe.

Holy bishops have used this life.

t his liffe ledde and vsed this holy Bisshopis be-for, which had cure of mennes soules, and ministrac*i*on of temperall goode*s*. For thes holy men lefte not witterly the mi*n*istrac*i*on of the lokynge and the dispendynge of worldely goode*s*, and yeve hem holy to comtemplac*i*on, as moch comtemplac*i*on as thei had. But thei lefte full of hir owen reste in comtemplac*i*on when[1] thei had well lever haue bene still þat, for loue of hir even cristen, þei inte*r*mettid hem with worldely besynes in helpynge of hir sugettis; and sothly that was charite. For wysely and discretely thei dep*ar*ted hir le†vynge in two: O tyme thei fulfilled the lower p*ar*ty of cherite bi werke*s* of Actife liffe, for thei wer bonden þe*r*-to by takynge of theire prelacies; And a-nothir tyme thei fulfilled the hyer p*ar*ty of cherite, in contemplac*i*on of God and of gostely thyngis, by prayers and meditac*i*ons; and so thei had cherite to God and to hir evyn cristen, both in affecc*i*on of soule with-in, And also with shewynge of bodili dedis with-outen. O*þe*r men that wer oonly contemplatiffe, and were free from all cures and prelaci, þei had full cherite to God and to hir evyn cristen, but itt was oonly in affecc*i*on of hir soule, and not in outewarde shewynge; and in hap so moch itt was more full inwarde, þei[2] myght not, ne itt nede not, ne itt fell not for hym.

And in both parts of it exercised charity. [† Lf. 63.]

But these]† men þat were in *pre*lacye, and o*þe*r also þat were haly temperalle men, had full charite in affeccione *with*-in, and also in wirkynge with-owtten; and þat is *pro*pirly þis mellide lyfe, þat es made bathe of actyffe lyfe and of *con*templatyfe lyfe. [† Thornton MS. leaf 223.]

The mixed life the best for prelates

And sothely for swilke a man þat es in spi*ri*tuelle soue*r*aynte, as in *pre*lacye, in cure, in gou*er*nance of o*þe*r, as *pre*lates bene,

[1] MS. whei. [2] MS. þei þei.

and lords and those who have temporal possessions. But for others the life contemplative the best.

or in temperalle souerayntè, as werldly lordes and maysters bene, I halde þis mellide lyfe beste, and maste by-houely to þam̃, als lange als þay ere bowndeñ þer-to. Bot to oþer, þat ere fre, and noghte bowndeñ to temperale mynystracyoñ, ne to spiritualle, I hope þat lyfe contemplatyfe allane, if þay myghte coñ sothefastly þare-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam̃ for to vse and to halde, & noghte for to leue wilfully for nane owtwarde werkes of actyfe lyfe, Bot if it ware in gret nede, at gret releuynge & comforthynge of oþer meñ, ouþer of þaire body or of þaire saule. Thañ, if nede aske, at þe prayere and instaunce of oþer, or elles at þe biddynge of oþer gouernaunce, I hope it es gude to þam̃ for to schewe owtwarde werkes of actyfe lyfe for a tym̃, in helpynge of þaire euencristeñ. By this that I hafe saide, þou may *in party* vndirstande whilke es a lyfe and whilke es oþer, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this Mellid lyfe accordis maste to þe; For, señ owre Lorde hase ordaynede þe and sett þe in þe state of souerayntè ouer oþer, als mekell als it es, and lent þe habowndance of werldly gudes for to rewle and susteñ specyaly all þose þat are vndire thi gouernance and thi lordchipe, after thi myghte & thi cunnynge, and also after thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hafe sumwhate knawynge of thi selfe, and gastely desyre and savour of his lufe, I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to trauelle þe þare-in; And þat es, to depart wyesly thi lyffynge in two; a tyme to þe tane, and anoþer tyme to þe toþer; For, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of thi werldly gudes, how þay be spendide and kepide, ne hafe no force of thi sugetis and of thyñ euencristeñ, by-cause of desire and will þat þou hase anely for to gyffe þe to gastely ocupacyoñ, wenande þat þou arte therby excusede—if þou do so, þou dose noghte wysely. Whate are all thi werkes worthe, whethire þay be bodyly or gastely, bot if thay be done ryghtefully and resonnably, to þe wirchipe of Godd, and at His byddynges? Now sothely, righte noghte. Thane, if þou leue þat thynge þat þou

Which however may be abandoned if need require.

But for thee the mixed life is most fit as being placed in a post of dignity and rule.

It is fitting that you should carefully divide your life into two parts, one for religion, one for business.

arte bowndeñ to, by way of charite, apoñ righte and resoñ, and wiłł hally gyffe þe to a-noþer thynge, wilfully as it ware, for mare plesance of hym, † whilke þou arte noghte bowndeñ to, Thou dose noghte wirchipe discretly to Hymñ. Thou arte besy to wirchipe his heuede and his face, and aray it faire and curyusly, bot þou leues his body and þe armes and þe fete raggede and rente, and takes no kepe þare-of. And þan þou wirchipis hymñ noghte. For it es a velany, a mañ for to be curyously arrayede apoñ his heuede *with* perré and precyous stanes, and all his body be nakide and bare, as it ware a beggere. Righte so, gastely, it es no wyrchipe to Godd for to couer His heuede and leue His body bare. Thou sałł vndirstande, þat oure Lorde Ihesu Criste, as mañ, es heuede of a gastely body, whilke es Haly Kirke. The membris of this body are all cristeñ meñ. Soñ are armes, and soñ are fete, and soñ ere oþer membris, aftire sundre wirkynges þat þay vse in thaire lyffynge. Than, if þou be besy *with* all þi myghte for to arraye his heuede, þat es, for to wirchipe hymñ selfe by mynde of his passioñ or of his oþer werkes in his manhede, by deuocyoñ and meditacioñ of Hymñ, and forgetis His fete, þat ere thi childire, thi seruantez, thi tenauntes, and all thyñ euencristyñ, and latis þaṁ spill for defaute of kepynge—vnarayede, vnkepide, and noghte tente to as þaṁ aughte for to be,—thow pleses Hymñ noghte, For þou duse no wirchipe to Hymñ. Thou makes þe for to kysse His mouthe by deuocyoñ and gastely prayere, bot þou tredis apoñ His fete and defoules þaṁ, in als mekill als þou will noghte tente to thayṁ for neclygence of þi-selfe, of whilke þou hase takyñ cure. ¶ Thus me thynke. ¶ Neuer-þe-lesse, if þou thynke þat þis es noghte sothe, for it ware a fayrere offyce to wyrchype þe heuede of Hymñ, as for to be alday ocupiede in meditacyoñ of His manhede, þan for to go lawere to oþer werkes, and make clene his fete, as for to be besy bathe in thoghte and dede aboute þe helpe of thyñ euencristeñ in tyme,—Me thynke noghte so as vn-to þe. ¶ Sothely, He will cuñ the more thanke for meke waschehynge of His fete wheñ thay ere righte foule and stynkyng apoñ the, þan for all þe precyouse payntynge and þe arraynge

To devote yourself entirely to God, neglecting worldly duties, is not pleasing to Him. [† Lf. 223 bk.]

This is to pay respect to the head but to neglect the lower members.

Christ is the head of a body, which is Holy Church.

And this His body must be your care or you will not please Him.

He will not thank you for devotion to Himself, if you neglect His poorer members.

þat þou haue made aboute His heuede by mynde of His manhede. For it es faire enoghe, and nedis noghte mekill to be arrayede of þe. Bot His fete and His o*þer* membris, that ere thi sugetts and thym̄ euencristym̄, ere su*m*tyme euyll arrayede, and had nede for to be lukede to and holpym̄ by þe, & namely sem̄ þou erte bowndem̄ þare-to; and for thaym will He cun the mekill thanke, if þou will mekely and tendirly luke þam̄. For þe mare lawe seruyce þat þou duse to þi Lorde, for lufe of Hym̄, vn-to any of His membris, whem̄ nede and rightwysnes askes, *with* a glade meke herte, the mare plese3 þou Hym̄: thynkand þat it ware enoghe for þe for to be at þe leste degre & laweste state, sen it es His will at it be so; For it semys, sen He hase putt þe in þat state, for to *t*rauelle and *s*erue o*þer* mem̄, þat it es His will þat þou suld fulfill it at thi myghte. This ensample I say to þe, noghte for þou duse noghte þus as I say, For I hope þou duse þus and bett*er*, Bot for I walde þ*at* þou sulde do þus † gladly, and noghte for to leue su*m*tyme gastely ocupacyom̄, and enter*m*ete þe *with* werldly besynes, in wyse kepynge and dispendynge of thi werldly gudes, and gud rewlynge of þi *s*eruau*n*tes and þi tenau*n*tes, and in o*þer* gude werkes doynge, vn-to all þin*n*e euencristem̄ at þi myghte; Bot for þat þou sulde doo bathe in dyu*er*s tym̄ *with* a gud will, þe tane and þe to*þer*, if þou myghte; as if þou hade p*r*ayede and bene ocupiede gastely, þou sall aftir c*er*teyne tym̄ breke of þat, and þou sall besyly and gladly ocupye þe in sum̄ bodily ocupacioum̄ vnto thyne euem̄ cristem̄. Also when þou hase bene b*e*sye owtwarde a while *with* thi *s*eruau*n*tes, or *with* o*þer* mem̄ p*r*ofytably, þou sall breke offe, and com̄ agayne to þi p*r*ayers and thi deuocyom̄, af*t*er Godd gyfs þe grace; and so sall þou put away, by grace of oure Lorde, Sleuthe, ydilnes, and vayne riste of thi selfe, þat comes vndir coloure of co*n*templacioum̄, and lettes þe su*m*tyme fra medfull and spedfull ocupacioum̄ in owtwarde besynes; and þou sall be ay wele ocupiede, ou*þer* bodyly or gastely. Thare-fore, if þou will do wele, þou sall gastely, als as Iacob did bodily. ¶ Haly Write saise þ*at* Iacob, whem̄ he begane for to *s*erue his mayst*er* Labane, he coue*i*e Rachelle, his mayst*er* doght*er*, to his wyfe, for hir

But for care for them He will give thee great thanks.

I say not this because you do not so, but to encourage you. [† Lf. 224.]

Both forms of duty are true spiritual occupation.

The remembrance of this will prevent waste of time in contemplation.

You must be like Jacob, who was obliged to take Leah before Rachel.

fairehede; and for hir he seruede. Bot whem he wende to hafe hade hire to his wife, he tuke firste Lya, þe toþer doghter, in stede of Rachelle; and aftirwarde he tuke Rachelle; and so he hade bathe at þe laste. By Iacob in Haly Writt es vndirstande ane ouerganger of synnes. By þise two wymmem ere vndirstandem, as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and contemplatyfe. Lya es als mekill at say as trauyliouse, and betakyns actyfe lyfe. Rachelle, syghte of begynnynge, þat es, Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot scho was sare eghede. Rachelle was faire and lufely, bot scho was barrayne. Than, righte as Iacob couetid Rachelle for hir fairehede, and neuer-þe-lesse he had hir noghte whem he walde, bot firste he tuke Lya and aftir-warde hir, Righte so, ilk man, turnede by grace of compunccyon sothefastly fra synnes of þe werlde and of þe flesche, vn-to þe seruyce of Godd, and clennes of gude lyffynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es, for to hafe ryste and gastely swetnes in deuocyon and contemplacion, for þat es so faire and so lufely. And in hope for to hafe þat lyfe anely, he disposes hym for to serue oure Lorde wyth all his myghtes. Bot ofte whem he wenes for to hafe Rachelle, þat es, riste in deuocyon, Oure Lorde suffers hym firste for to be assayede wele and trauelde with Lya, þat es, ouþer with gret temptacions of þe werlde or of þe deuelle, or ells with oþer werldly besynes, bodily or gastely, in helpyng of his euencristyn. And whem he es wele trauelde with þam, and nerhande ouer-commem, Than oure Lorde gyffes hym Rachelle, þat es, grace of deuocyon, and riste in concience. And so hase he bathe Rachelle and Lya. So sall þou do after ensaumple of Iacob, take þise two lyfes, actyfe † & contemplatyfe, sen Godd hase sett the bathe þe tane and þe toþer. By þe taa lyfe þat es actyfe, þou sall brynge furthe fruyte of many gude dedis in helpe of thyn euencristen; And by þe toþer, þou sall be made and bryghte and clene in þe behaldynge of souerayne bryghtnes, þat es Godd, begynnynge and ende of all þat es made. And þan sall þou be sothefastly Iacob, and ouerganger and ouercommere of all synnes; and after, by þe grace of Godd thi nam sall be chaungede,

By Jacob is meant one who overcomes sins. Leah and Rachel are the two sorts of lives, active and contemplative.

Those that desire Rachel are often first obliged to take Leah.

But afterwards Rachel is given.

You must take both the lives.

† Lf. 224 bk.

Thus shall you be like Jacob, an overcomer of sins, and then

Israel, that is, one that sees God.

as Iacobe name was turnede in-to Israel. Isra*el* es als mekill at say, als a man seande Godd. Than, if þou be firste Iacob, and discretly will vse þise two lyfes in tyme, þou sall be aftir Israel, þat es, verray co*n*templatyfe. Ouþ*er* in þis lyfe he will delyu*er* þe, and make þe free fra charge of besynes whilke þou ert bounden to, or ells aft*er* þis lyfe fully in þe blysse of Heuen when þou comes thedire. ¶ Contemplatyfe lyfe es faire and medfull, and þar*e*-fore þou sall aye hafe it in desyre. Bot þou sall hafe in vsesynge mekill þe lyfe actyfe, for it es so nedfull and so spedfull. And þare-fore if þou be putt fra thi reste by deuocyon when þe ware leueste be still þar-at, by thy childire, thy seruantes, or by any of thyn euencristen, for þair*e* p*ro*fyte or ese of þaire hertes skilfully askide, be noghte angry w*ith* þam, ne heuy, ne dredfull, as if Godd wald be wrathe w*ith* the þat þou lefte Hym for any oþ*er* thynge, For it es noghte so. Bot lyghtly þou leue of thi deuocyon, whe þ*er* it be in p*ra*yers or in meditacyons, and goo do thi dett and þi seruyse to þine euencristen als redily als if oure Lorde hymselfe bade þe do so. And suffire mekely for His lufe w*ith*-owtten gruchynge, if þou may, and dissese and trubblynge of þi herte by-cause of mellynge w*ith* swylke besynes, For it may fall su*m*tyme þat þe trubylyere þat þou hase bene owtwarde w*ith* actyfe werkes, The mare brynnande desyre þou sall hafe to Godd, and þe more clere syghte of gostely thynges, by grace of owre Lorde, in deuocyon when þou comes þare-to. For it faris þ*er*-by as if þou hade a littill cole, and þou walde make a fyre þare-with, and ger it bryn. Thow wald fyrste lay to stykkes, and ou*er*-hille þe cole; and if it semyd as for a tym þat þou sulde qwenche þe cole w*ith* þi stykkes, Neuer-þe-lesse, when þou hase habedyn a while, and aft*er* blawes a lyttill, Onane sprynges a grete flawme of fyre, for þe stykkes ere t*ur*nede to fyre. Righte so gastely, thi will and thi desyre þat þou hase to Godd, it es, as it ware, a littill cole of fyre in þi saule, For it gyffes to þe su*m*whate of gostely hete and gostely lyghte; bot it es full lyttill, For ofte it waxes colde, and t*ur*nes to flesch*e*ly riste, and su*m*tyme into ydilnes. For-þi it es gude þat þou putte þare-to stykkes, þat ere gud werkes of actyfe lyfe.

You may desire the life contemplative, but you must use the life active.

Therefore be not sad if worldly business takes you from your devotion, but do it as for Christ and it shall be spiritually profitable to you.

The good works of active life are like t..e sticks which cause the coal to burn.

And if so bee þat þire werkes, as it semes, for a tyñ lette thi desyre, þat it may noghte be so clene ne so feruente as þou walde, Be noghte to dredfull þare-fore, Bot habyde and suffire a while, and go blawe at þe fyre, þat es, firste do thi werkes, and go þañ allane to þi prayers and thi meditacyons, and lyfte vpe thi herte to Godd; and pray Hym of His gudnes þat He will accepte thi werkis þat þou duse to His plesance. Halde þou † þam aſ noghte [† Lf. 225] in thyne awen syghte, bot anely at þe mercy of Hym. Be aknowe mekely thi wrechidnes and thi frelte, and arett all thi gude dedis sothefastely to Hym, in als mekill als þay ere gude; and in als mekill als þay ere badde, noghte donne *with* all þe circumstance þat ere nedfull vn-to gude dedis, for defaute of discrecion, put tham vn-to thi selfe. And for þis meknes sall all thi dedis *turn*e in-to flawme of fyre, as stykkes laide apon þe cole. And so sall gude dedis owtewarde noghte hyndire thi deuocyon, bot raþer make it mare. Oure Lorde sayse in Haly Write þus: ¶ 'Ignis in altare meo *semper* ardebit, et sacerdos mane surgens subiciet ligna, ut ignis *non* extyn*g*uatur.' 'Fyre,' he sayse, 'sall bryn in myne autir, and þe priste rysande at morne sall putt vndire stykkys, þat it be noghte qwenchede.' This fire es lufe and desire to Godd in saule; whilke lufe nedis to be nureschede and kepide by laynnge to of stykkis, þat it goo noghte owtte. Thise stykkes ere of dyu*er*se matire: Som ere of a tre, and som er of anoþer. A man or a woman þat es lette*r*ede, and hase vndirstandynge in Haly Writt, if he hafe þis desire of deuocyon in his herte, It es gude vn-to hym for to gedire hym stekkis of haly ensaum*pill*s and saynges of oure Lorde by redynge3 of Haly Write, and noresche þe fyre *with* thaym. Anoþer man or a woman vnlette*r*ede may noght so redyly hafe at his hand Haly Writt and doctours sawes, and for-thi it nedis to hym to do many gud werkis owtewarde to his eu*e*n cristyn, and kyndill þe fire of lufe *with* tham. And so it es gude, ilke man in his degre, aftir he es disposede, þat he gette hym stykkes of a thyng or of oþer, ouþer prayers or gude meditacyons, or redynges in Haly Writt, or gude bodily wyrkynges, for to nuresche þe desire of lufe in his saule þat it be noghte qwenchede; For þe affeccyon of lufe es tendir

Fear not that God will not accept the works done to please him.

Your good deeds will not hinder your devotion, but rather make it more. [Levit. vi. 12.]

The fire of devotion must be fed with divers sorts of fuel.

One is learned in Holy Writ and doctors' saws.

Another being unlettered must be content with bodily deeds.

and lyghtly will vanyssche awaye, bot if it be wele kepide, and by gud dedis bodyly or gastely contenualy nuresched.

As you have received a spark of this fire you must nourish it with fuel. [Deut. iv. 24.]

Now þañ, señ oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire, þat es hym̃-selfe, as Haly Writt saise 'Deus noster ignis consumens est,' 'oure Lorde es fyre wastande'—For as bodily fyre wastes all bodily thynges þat may be wastyde, Righte so gastely fyre, þat es Godd, wastis all maner of syñ whare-so it fallis; and for-thi oure Lorde es lykkende to fyre wastande. I pray þe hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise in the Gosepelle, 'Ignem veni mittere in terram, et ad quid nisi ut ardeat.' 'I am commeñ,' He saise, 'for to send fyre of lufe intill erthe, and whare-to þat it suld bryñ;' þat es, Godd hase sent fire of lufe, þat es, gude desyre and a grete will vn-to plese Hym̃, in-to manes saule, and vn-to þis ende, þat a mañ suld knawe † it, kepe it, noresche it and strenghe it, and be sauede thare-by: The more desire þat þou hase vn-to Hym̃, þe more es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre, how mekill it es, noþer in thi selfe, ne in na noþer, knawes þou noghte, ne no mañ of hym-selfe, Bot Godd allone þat gyffes it; and for-thi dispuyte noghte with þi selfe as if þou wolde knawe how mekill thi desire es, Bot be besy for to desyre als mekill als þou may, Bot noghte for to wete þe mesure of thi desyre. Sayne Austyñ saise, þat þe lyfe of euer-ilk a gude Cristyñ mañ es a contenuelle desire to Godd, and þat es of a gret vertue, For it es a gret crying in þe erris of Godd; þe more þat þou desires, þe heghere þou cries; þe better þou prayes, þe wyseleere þou thynkis. And what es þis desire? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynges in thi herte, and a qwemfull langynge, with a thristy ȝernyng, to heuenly Ioye and endles blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and whеñ þou sall pray or thynke, make þis desire begynnynge of all þi werke for to encresse it.

[Luc. xii. 49.]

my dear sister.

This fire is the desire for God.

[† Lf. 225 bk.]

And it consists in earnest longing for heavenly things and despising of this world.

Luke after na noþer bodily swetnes, noþer sownyng ne sauourynge, ne wondirfull lyghte, ne Aungells syghte, ne if oure Lorde hym-selfe, as vn-to þi syghte, walde appere to þe bodily; charge it bot a lytill; Bot at all thi besynes be þat þou myghte fele sothefastly in thi thoghte a lathynge and a full forsakynge of all maner of syn and of vnclennes, with a gastely syghte of it, how foule, how vggly, and how paynfull þat it es; and at þou myght hafe a myghty desyrynge to vertus, to mekenes, to charite, and to the blysse of Heuen. This, thynke me, ware gastely comforthe and gastely swetnes in a mans saule, as for to hafe clennes in conscience, fra wikkidnes of all werldly vanyte, with stabill trouthe, meke hope, and full desyre to Godd.

This must needs bring comfort and blessing to the soul.

How-so-euer it es of oþer conforthes and swetnes, me thynke þat swetnes sekire and sothefaste þat es felid in clennes of concyence, by myghty forsakynge and lathyng of all syn, and by in-ward syghte, by feruent desyre of gastely thyngis. And oþer confortes or swetnes, or any oþer maner of felynges, bot if þay helpe and lede to þis ende, þat es, to clennes in conscience, and gastely desyre of Godd, ere noghte full sekire for to reste one. But now may þou aske whether this desyre be lufe of Godd. As vn-to þis I say, þat þis desire es noghte propirly lufe, bot it es a begynnynge; For lufe propirly es a full cuppillynge of þe lufande and þe lufed to-gedyre, as Godd and a saule, in-to ane. This cuppillyng may noghte be had fully in this lyfe, Bot anely in desyre and langynge þare-to; as if a man† lufe anoþer whilke es absent, he desyris gretly his presence, for to hafe þe vys of his lufe and his likyng. Righte so gostely, als lang als we erre in þis life, oure Lorde es absent fra vs, þat we may noþer se Hym, ne here Hym, ne fele Hym als He es, and þare-fore we may noghte hafe þe vis of His lufe here in fulfilling. Bot we may hafe a desyre and a gret ȝernynge for to be present to Hym, for to se Hym in His blysse, and to be anede to Hym in lufe. This desyre may we hafe of[1] His gyfte in þis life, by þe whilke we sall be safe, For it es lufe vn-to Hym as it may be hade here. This Sayne Paule saide, 'Scientes quidem

But this desire is not the full love of God, but only the beginning of it.

The perfect love of God cannot be reached in this world.

[† Lf. 226.]

[2 Cor. v. 6-9.]

[1] MS. hafe of hafe of.

dum sumus in hoc corpore pergrinamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis pergrinari a corpore et presentes esse ad Deum; et idcirco contendimus, siue absentes siue presentes, placere illi.' Sayne Paule sais þat 'als lange als we ere in þis body, we ere pilgrymes fra oure Lorde,' þat es, we ere absent fra heuen in þis exile; we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felynge; we dare and hase gud will to be absent fra þe body, and be present to Godd, þat es, we for clennes in concyence, and sekire trouthe of saluacyone, dare desyre gastely absence fra oure body by bodily dede, and be present to oure Lorde. Neuer-þe-les, for we may noghte 3itt, 'þer-fore we stryfe, whether we be absent or present, for to plese Hym,' and þat es, we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hym, for to bryn in þis desire all thynges þat lettes vs fra Hym. ¶ 3it askes þou whether a man may haue þis desire contenually in his herte or noghte. Þe thynke nay. As to þis, I may say as me thynke, þat þis desire may be hadd, as for þe vertu and profite of it, in habyte contenualy, bot noghte in wyrkynge ne vsesynge, as by þis ensample: If þou ware seke, þou sulde haue, as ilke man hase, a kyndly desire of bodily hele contenualy in thi herte, what so þou dide, whether þou slepe or þou wake, bot noghte ay ylyke. For if þou, slepande or elles wakande, thynke of sum werldly thynge, þan hase þou þis desire anely in habite, noghte in wyrkynge; Bot when þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssynge. Righte so, gostely, es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þofe he slepe, or ells thynke noghte of Godd bot of werldly thynges, 3it he hase þis desyre in habyte of his saule vntill he syn dedly. Bot when he thynkes of God, or of clennes of lyffynge, or of þe Ioyes of Heuen, Than wirkkis his desyre als lange als he kepis his thoghte and his entente to plese Godd, ouþer in prayere or in meditacyon or in any oþer gud dede of actyfe lyfe. Thane es it gude þat all oþer besynes be for to stire þis desire and vse it be discrecyon, now in a dede, now in a-noþer, after we ere disposede and hase grace

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit.

And this habit is exercised in all religious actions.

to. This desire es rute of all thi wirkkynges; For, wete þou wele, whate gude dede it be þat þou† dose for Godd, bodily or gostely, it es ane vsynge of þis desyre; and þer-fore when þou duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in thi herte, doutande whe*þer* þou desires or noghte, For þi dede schewes thi desyre. Sum ere vnkonande, and wenes þat þay desire noghte Godd, bot if þay be ay criande ef Godd *with* wordis of þaire mouthe, or elles in theire hertis by desyrand wordes, as if þay said thus: 'A, Lorde, brynge me to Thi blysse!' 'Lorde, make me safe!' or swylke o*þer*. The wordis ere gude, whe*þer* þay be sownned in þe mouthe, or elis fo*ur*mede in þe herte, For þay stire a mans herte to þe desyrynge of Godd. Bot neue*r*-þe-les, w*ith*-owtten any swylke wordes, a clene thoghte of Godd or of any gostely thynge, as of vertu3 or of þe manhede of Criste, of þe Ioyes of Heuen, or of vndirstandynge of Haly Writte, w*ith* lufe, may be bettire þan slyke wordis. For a clene thoghte of Godd es sothefaste desyre to Hym; and þe mare gastely þat thi thoghte es, þe mare es thi desire; and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes one Godd, or elis duse any owtwarde dedis to thyne euencristyn, whe*þer* þou desyres Hym or noghte, For thi dedis schewes it. Neue*r*-þe-les, if it be so þat all thi gude dedis bodyly and gastely ere a schewynge of thi desire to Godd, 3it es þ*er* a dyuersite by-twix gastely & bodily dedis; For dedis of contemplatyfe lyfe er pro*p*irly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so; and for-thi, when þou prayes or thynkes one Godd, thi desire to Godd es mare hale, mare feruent, and mare gastely, þan when þou duse o*þer* dedis vn-to thyne euencristyn.

[† Lf. 226 bk.]

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

Now þan, if þou aske how þou sall kepe this desire and norische it, a litill I sall tell the, noghte for þou sall vse þe same fo*ur*me all-way as I say, Bot for þou sall hafe, if nede be, some wyssyng for to rewle the in thyn ocupacyon. For I may noghte, ne I can noghte, tell the fully what es beste ay to þe for to vse, Bot I sall say to þe sum*m*whate as me thynke. One nyghtis, aftir thi slepe, if þou will ryse for to se*r*ue thi Lorde, thow sall fele thi selfe firste

I will endeavour to tell you something as to the way of nourishing this desire.

flesche̅ly heuy, and su*m*ty̅ lusty; Than sa̅ þou dispose the for to pray, or for to thynke so̅ gude thoghte for to qwykkyn̅ thi herte to Godd̅, and sett a̅ thi besynes firste for to drawe vp thi thoghte fra werldly vanytes and fra vayne ymagynacyonns fallande in-to thi mynde, þat þou may fele su*m* deuocyo̅ in thi sayinge, or elis, if þou wi̅ thynke of gostely thynges, þat þou be noghte letted *with* swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkynge. Thare ere many maners of thynkynges: whilke ere beste to þe, I ca̅ noghte say, Bot I hope þe whilke þou felis maste sauo*ur* in, and maste riste for þe tyme, it es beste for the. Thow may, if þou wi̅, su*m*ty̅ thynke o̅ thi synnes be-fore donne, and of thi freeltes þat þou fallis in ilke day, and aske mercy† and forgyfnes for thay̅. Also aftir this þou may thynke of synnes and of wrechidnes of thy̅ euencriste̅, bodily and gastely, *with* þete, and of co*m*passio̅ of thay̅, and cry mercy and forgyfnes for thay̅ als tendirly als iff þay ware thy̅ awe̅; and þat es a gude thoghte, For I tell þe for-sothe þou may make o*þer* mens synnes a *prec*youse oynement for to hele *with* thyne awe̅ saule when þou hase mynde of thaym. This oynement es *prec*youse, a̅ if þe spycery in it-selfe be noghte fu̅ clene, For it es *tri*acle made of veny̅ for to distroye veny̅, þat es to saye, thyne awe̅ synnes, and o*þer* mens also broghte in-to þi mynde. If þou bete þa̅ wele with sorowe of herte, pete and co*m*passio̅, þay *tur*ne vn-to *tri*acle, whilke makes thi saule hale fra pryde and envye, and brynges in lufe & charite to thyne euencriste̅. This thoghte es gude su*m*tyme for to hafe. Also þou may hafe mynde of þe manhede of our*e* Lorde, in his byrthe or in his passio̅, or in any of his werkes, and fede thi thoghte *with* gastely ymagynacyo̅, of it, for to stirre thyne affeccio̅ to mare lufe of Hy̅. This thoghte es gude and spedfull, namely when it co*m*mes frely of Goddes gyfte, *with* deuocyo̅ and feruo*ur* of þe sperite. Elles if a ma̅ may noghte lightly hafe sauo*ur* ne deuocyo̅ in it, I halde it, noghte spedfu̅ þa̅ to a ma̅ for to *prese* to meki̅ þare-ti̅, as if he walde gete it by maystry. For he sa̅ mowe breke his heuede; and his body and he sa̅ neu*er* be þe nerre. For-thi me thynke, vn-to þe it es

Think over the sins which you have committed.

[† *Lf.* 227.]

And pray for your fellow-creatures.

Which is a precious ointment to the soul.

Also meditate upon the incarnation of our Lord.

gude for to hafe in mynde his manhede sumtyme; and if deuocyoñ and sauo*ur* cum̃ *with*-alle, kepe it and folowe it for a tyme; bot leue of sone, and hyng noghte to lange þare-appoñ. Also if deuocyoñ cum noghte *with* mynde of þe passioñ, stryne noghte to prese to mekiłł þare-after. Take esyly þat will̃ cum̃, and go furthe to soñ oþer thoghte. Also, oþer þar bene þat ere mare gostely, as for to thynke of vertus, and for to se by lyghte of vndirstandynge what þe vertu of mekenes es, and how a mañ sulde be meke. Also, what es pacyence and clennes, rightwysnes, chastyte, and sobirte, and swylke oþer, and how a man sulde gete all̃ thiese vertus, and by swylke thoghtes for to hafe gret desire and langgyng to þise vertus for to hafe thaym̃, and also for to hafe a gastely syghte, and þe desyre of þise vertus. A saule sulde mowe fele grete co*m*forthe if a man had grace of oure Lorde, *with*-owtteñ whilke grace a mans thoghte es halfe blynde, *with*-owtteñ sauo*ur* of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostiłłs, Martirs, Confesso*ur*s and haly virgyns, Byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure Lorde gafe þam̃ here liffande, and by þis mynde for to stirre thyñ awen̄ herte to take ensaumpiłł of þam̃ vn-to bett*er* lyffynge. Also the mynd of oure Lady Saynt Marie abowne all̃ oþer sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule, wheñ scho was here lyffand̃, þat owre Lorde gafe hir allane, passande† all̃ oþer creato*ur*s; For in hir was full̃-hede of all̃ vertus, *with*-owttyñ wem̃ of syñ. Scho had full̃ mekenes and p*er*fit charite, and fully *with* þise þe bewte of all̃ oþer vertus so hally, þat þare myghte no styrrynge of pride, envie, ne wrethe, ne fleschely lykynge, ne no manere of syñ ent*er* in-till̃ hir herte, ne defoule þe saule in no p*ar*ty of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly; and mekiłł mare þañ abowne þis, þe thynkynge of þe saule of Ihe*s*u oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with*-owttyñ co*m*parisoñ oure Ladye and all̃ oþer creaturs. For in þe p*er*soñ of Ihe*s*u er two kyndis, þat es, Godd̃ & mañ, fully anede togedir. By þe vertu of this blysfull̃ anynge, whilke may noghte

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

† Lf. 227 bk.

Who had all virtues in perfection.

But above al the character of Jesus, who was a union of God and man.

be saide ne consayued be manes wit, the saule of Ihesu ressayuede
þe fulhede of wysedom and lufe and all gudnes, as þe Appostill
[Colos. ii. 9.] saise: 'Plenitudo diuinitatis inhabitavit in *ipso* corporaliter;'
þat es, þe Godhede was anede fully to þe manhede in þe saule of
Ihesu; and so by þe saule duellide in þe body. Þe mynde of þe
manhed of oure Lorde on þis wyse, þat es, for to behalde þe vertus
and þe ouer-passande grace of þe saule of Ihesu, sulde be con-
And of the great works of God. fortheabill to a mans saule. Also mynd of þe myghte of þe
wysedom & þe gudnes of oure Lorde in all his creaturs, For in
als mekill als we may noghte sce Godd fully in hym-selfe, her
lyffande, For-thi we sall be-halde hym, lufe hym and dred hym,
and wondire hys myghte and his wysdom, and his gudnes in his
And of the mercy which the Lord has shewed to us. werkes and his creaturs. Also for to thynke of þe mercy of oure
Lorde þat he hase schewed to þe and to me, and to all synfull
kaytyfes þat hase bene combirde in synn, speride so lange in þe
deuells presone, how oure Lorde sufferde vs pacyently in oure
syn, and tuke na vengeance of vs, as he myghte ryghtfully hafe
donne, and putt vs till helle, if his mercy had noghte lettide
hym, Bot for lufe he sparede vs, he had pete of vs, and sente his
grace in-till oure hertes, and callid vs owte of oure syn, and by
his grace hase turnede oure will hally to hym, for to hafe hym,
and for his lufe to for-sake all maner of syn. The mynde of þis
mercy and þis gudnes made, *with* oþer circumstance mo þan I can
or may reherse, now brynges in-to my saule grete triste in oure
Lorde and full hope of saluacyon, and it kyndyls desire of lufe
Also meditate upon the wretchedness of this life and the joys of Heaven. myghtily to þe Ioyes of Heuen. Also for to thynke of þe
wrechidnes, þe myscheues and þe perills, bodily and gastely, þat
fallis in þis lyfe, and after þat, for to thynke of þe Ioyes of
Heuen, how mekill blysse þare es, and how mekill Ioye; For þare
es no syn, no sorowe, no passion, no payne, no hungre, no
[† Lf. 228.] thriste, † no sare, no sekenes, no dowte, no drede, no schame, no
schenchipe, no defaute of myghte, ne lakkynge of lyghte, no want-
tynge of will; Bot thare es souerayne fairenes, lyghtnes, strenghe,
Fredom, hele, lykynge ay-lastande, wysedom, lufe, pees, wirchipe,
sekirnes, ryste, Ioy and blysse *with*-owtten ende. The more þat þou
thynkis and felis þe wrechidnes of þis lyfe the more frequently sall

þou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many meñ er couetouse of werldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what maner þay myghte wyñ þare-to, and for-getes þe mynde of thayñ selfe of þe paynes of helle and of þe Ioyes of Heueñ. Sothely þay are noghte wyse: Thay ere lyke vn-to þe childir þat rynnes aftire buttyrflyes, and, for þay luke noghte to thaire fete, þay fall sumtyme, and brekes þaire legges. What es all þe wirchipe and þe pompe of þis werlde in reches and Iolyte, bot a buttirflye? Sothely noghte elles, and ȝitt mekill lesse. Thare-fore I praye þe, be þou couetouse of þe Ioyes of Heueñ, and þou sall hafe wirchipe and reches þat euer more sall laste. For at þe laste ende, whenñ werldly couetouse meñ brynges no gud in thaire handis, (for all þe wirchipes & rechese er turned to noghte saue sorowe and payne,) Thañ sall heuenly couetous meñ þat forsakes trewly all vayne wyrchips of þis werlde,—or ells if þay hafe wirchips & reches þay ȝett noghte þaire lykynge ne þaire lufe in thayñ, Bot ay in drede, in meknes, in hope, and in sorowe sumtyñ, and habydes þe mercy of Godd paciently,—þay sall þañ hafe fully þat þay hase couetid, For thay sall be corounde as kynges, and sitt vpe with oure Lorde Ihesu in þe blysse of Heueñ. Also þar are many oþer meditacyons, mo þan I kan say, whilke oure Lorde puttis in-to a mans mynde for to stirre þe affeccyoñ and resoñ of þe saule to lathe vanytes of þis werlde, and for to desyre þe Ioyes of Heueñ. These wordes I saye to þe, noghte as I had fully schewede þese maners of meditacions as þay ere wroght in a manes saule, Bot I touche thaym to þe a lyttill, for þou sulde, by þis littill, vndirstande þe more. Noghte for-thi me thynke it es gude vn-to þe þat, when thou disposeȝ þe for to thynke of Godd as I hafe be-fore saide, or one oþer wyse, if thi herte be dulle and myrke, and felis noþer witt ne sauour, ne deuocyoñ for to thynke, bot anely of a naked desyre & a wayke will, þat þou walde fayne thynke of Godd, bot þou can noghte, þan I hope it es gud to þe þat þou stryue noghte to mekill with thi selfe, as if þou walde by thyñ awen myghte ouercome † thi selfe, For þou myghte lightely Fall so in-to more myrknes, bot if þou ware þe

Many are eager for the things of this world, like children running after butterflies.

But be thou covetous of the joys of heaven.

There are many other meditations, which I cannot here enumerate.

If you find your heart dull and dark break off your meditation and say your Pater Noster and Ave, or read your Psalter.

[† Lf. 228 bk.]

more slye in thi wirkynge; and for-thi I hald it than moste sekyre vn-to þe for to say thi Pater noster & þine Aue Maria of þi matyns, or ells for to rede apon thi sauter, For þat es euermore a sekyr standarde þat will noghte faile; who-so may cleue þer-to, he sall noghte erre; and if þou may by prayenge gete deuocyon, Than, if þi deuocyon be anely in affeccion, þat es, in a grete desire to God with gastely delyte, halde furthe thi saynge, & brek noghte lyghtely off, For it Fallis þat praynge with þe mouthe getis and kepis seruour of deuocion; and if a man cesse of saynge, deuocyon vanysche away. Neuer-þe-les, if deuocion of prayere brynge to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte sulde be lettide by þi saynge, þan may þou cesse of saynge, and ocupye þe in meditacyon vntill it passe away. ¶ Bot of certayne thynges the by-houes be-warre in þi meditacion. Sum sall I tell þe. Ane, þat when þou hase had a gastely thoghte, ouþer in ymagynynge of þe manhede of oure Lorde, or of swylke bodily thynges, and þi saule hase bene fedd and comforthid þer-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it still by maystry, For it sall þan turne to pyne and to bitternes. Also, if it passe noghte away, bot duellis still in thi mynd by any trauell of þi selfe, and þou for comforthe of it will noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles on dayes, fra oþer gud dedis, þis es noghte wele, Thou sall wilfully breke of when [it] askis, ȝa, sumtyme when þou hase maste deuocyon, and ware latheste for to leue it, as when it passes resonabill tym, or ells it turnes to dissese of thyn euencristen, Bot if þou do so, elles þou dusse noghte wysely, as me thynke. A werldly man or woman þat felis noght peraunter deuocyon twys in a ȝere, if he felid, by þe grace of oure Lorde, gret compunccyon for his synnes, or elles by a mynde of þe passion of oure Lorde, þofe he ware put fra his slepe a nyghte, or two or thre, vn-till his heued werke, it es no force, for it commes to þam seldom; Bot to þe, or to a-noþer man or woman þat hase this maner of wirkynge in custon, as ware ilke oþer day, it es spedfull for till hafe discrecyon in ȝour wyrkynge, noghte fully fall þer-to for to folow it

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

It is not with you as with those worldly people who only feel devotion once or twice in a year.

als mekiⁿ als wiⁿ coⁿ. And I halde þat it es gud to þe for to vse þis maner in what deuocyoⁿ þat þou be, þat þou hyng noght to lange þare-appoⁿ, ouþer for to put þe fra thi mete or thi slepe † in tyme, or for to disesse any oþer maⁿ vnskilfully. The wyse maⁿ sayse, 'Omnia tempus habent.' þat es, 'aⁿ thyngis hase tyme.' Anoþer thyng es this, þat þe by-houys be-warre off. If thi thoghte be ocupied in ymagynacyoⁿ of þe manhede of owre Lorde, or in any swilke oþer, and after this þou erte besy with aⁿ þe desire of thi herte for to seke knawynge or felyng mare gastely of þe Godhede, prese noghte to mekiⁿ þar-after, ne suffire noghte thi herte faⁿ fra þe desire, as if þou ware abydande or gapand aftir sum qwyent stirrynge, or sum wondirfuⁿ felynge vthire þan þou hase had. Thou saⁿ noghte do so. It es ynoghe to me and to þe for to haue desyre & langynge to oure Lorde; and if he wiⁿ, of his fre grace, ouer þis desire, send vs of his gostely lyghte, and opyⁿ oure gostely egheⁿ for to se & knawe more of Hyⁿ þan we hafe had be-fore by comoⁿ trauel, thanke we Hym þar-of; and if He wiⁿ noghte, for we er ȝit noghte meke ynoghe, or ells we er noghte disposede by clennes of lyffynge in oþer sydis for to ressayue his grace, Than saⁿ we mekly knawe oure aweⁿ syⁿ and wrechednes, and hald vs payed with þe desyre þat we hafe to Hyⁿ, and with oure comoⁿ thoghtes þat may lyghtly faⁿ vndir oure ymagynacioⁿ, as of oure synns, or of Cristes passioⁿ, or of swilke oþer; or ells with prayers of þe sauter, or sum oþer, and loue Hym with aⁿ oure hert, þat He wiⁿ gyff vs þat. If þou do oþer wyse, þou may lyghtly be by-gyled by þe spiryte of oure errour, For it es presumpsioⁿ, a maⁿ by his aweⁿ wytt for to prese to mekiⁿ in-to knawyng of gastly thynges, bot if he felid plente of grace, For þe wyse man saise þus, 'Scrutator maiestatis opprimetur a gloria.' þat es to say, 'Raunsaker of þe myghte of Godd and of His Maieste, with-owtteⁿ gret clennes and meknes, saⁿ be ouerlayde and oppresside of Hym-selfe[1].' &c^9 explicit.

Hang not too long upon any one point of devotion.

[† L^c. 229.]

[Eccles. iii. 1.]

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries. [Prov. xxv. 27.

[1] The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

XII.

[The virtue of our Lord's Passion.]

[*Thornton MS., Lincoln Cathedral Library*, leaf 229, back.]

All men lie under sin, but

the greatest sins can be forgiven to the true penitent through the Passion of Jesus.

Witthou wele, dere Frende, þatþof þou had neuer done syñ with thi bodi, dedly, ne venyall, bot anely this þat es called Orygynall, (for it es þe firste syñ, and þat es þe lossyng of thy ryght-wysnes whilke þou was madin,) Suld thou neuer hafe bene safe, if oure Lord Ihesu Criste by his passioñ had noghte delyuerdè the, and restorede þe agayne. And þou sall wit þat þou, be þou neuer so mekill a wreche, hafe þou donne neuer so mekill syñ, for-sake thi selfe and all thi werkes gude & ill, Cry mercy, and aske anely saluacyoñ by þe vertu of his precyouse passyoñ mekly and tristely, and with-owtten dowte þou sall haf it, and fra this orygynall syñ and all oþer þou sall be safe. 3a, and þou sall be safe as ane ankir incluse; and noghte anely þou, Bot all cristen men & wymen þat trowes appon his passioñ, and mekes þamñ selfe, knawande þaire wrechidnes, askand mercy and forgyfnes, and þe fruyte of his precyouse passioñ, anely lawand þamñ-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cumbyrde in syñ & with syñ all þaire lyfe tyme, and neuer had felyng of gastely sauour or swetnes, or gastely knawynge of Godd, þay sall, in this faith and in þair gud will, be safe, by þe vertu of þe precyouse passione of oure Lorde Ihesu Criste, and com to þe blysse of Heuen. See here þe Endles mercy of owre Lorde, how lawe He fallis to þe & to me and to all synfull caytyfs. 'Aske mercy and hafe it:' Thus said þe prophete in þe personñ of oure Lorde, 'Omnis enym quicunque

Rom. x. 13] invocauerit nomen Domini, saluus erit.' 'Ilk manñ, what þat he be, þat in-calles þe name of Godd, þat es to say, askes saluacioñ by Ihesu and by his passioñ, he sall be safe.'

But some are beguiled by their knowledge of this mercy into a

Bot þis curtasye of oure Lorde, sum menñ takes, and erre safede þer-by; and sum, in traiste of his mercy and his curtasye, lyffes still in þair synnes,

& wenys for to hafe it when þam lyst; and þan may þay noghte, For þay ere takyñ or þay wit, and swa þay dampne þañ selfe. Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I fynde wretyñ in *sum* haly mens saghes. *Sum* sayse, as I vndirstande, þat he þat cañ noghte lufe þis blyssed name *Ihesu*, ne fynd ne fele in it gastely Ioye and delitabilite, *with* wondirfull swetnes in þis lyfe here, ffra þe sou*er*ayne Ioy and gastely swetnes in þe blysse of Heueñ he sall be aliene, and neu*er* sall he coñ þar-to. Sothely þise wordes, when I here thayñ or redis þañ, stonyes me, and makis me gretly ferd; For I hope, as þou sayse, þat many, by þe m*er*cy of Godd, sall be safe, be kepyng of his com*m*andemen*te*s and by verray repentance of þair*e* euyll lyfe be-fore done, þe wylke felid neu*er* *gastely swetnes ne inly sauour* in þe name of *Ihesu* or in þe lufe of *Ihesu*. And for-thi I meruell me þe more, þat þay say the contrarye here-to, as it semys. Als vn-to þis, I may say, as me † thynke, that theire saynge, if it be wele vndirstandeñ, es sothe, ne it es noghte *contrarie* to þat that I hafe said, For þis name *Ihesu* es noghte ellis for to say one Ynglische bot 'heler or hele.' Nowe eu*er*-ilk mañ þat lyffes in þis wrechid lyfe, es gastely seke, For þair*e* es na mañ þat lyffis *with*-owtteñ syñ, whilke es gastely seknes, as Sayn Ihoñ sayse of hym-selfe and oþ*er* p*er*fite meñ thus, 'Si dix*erimus* *quod* p*eccatum* non *habemus*, ip*si* nos seducim*us*, *et* c^{o}.' 'If we say þat we hafe na syñ, we begile our*e*-selfe, and sothefastnes es noghte in vs.' And for-þi he may neu*er* fele ne coñ to þe Ioyes of Heueñ, vn-to he first be made hale of þis gostely seknes. Bot þis gastely may na mañ haf þat hase vse of resoñ, bot if he desire it and lufe it, and hafe delite þar-in, in als mekill als he hopis for to get it. Now þe name of *Ihesu* es noghte elles bot þis gastely hele. Whare-fore it es sothe þat þay say, þat þar may na mañ be safe bot if he lufe & lyke in þe name of *Ihesu*; For þar may na mañ be gastely hale, bot if he lufe and desire gastely hele; For ryght als a mañ ware bodily seke, þ*er* ware nane erthely thyng sa dere ne so nedfull to hyñ, ne so mekill suld be desyrid of hyñ, als bodily hele (For þofe þou wald gyff hyñ all þe reches and þe wirchips of þis werlde, and noghte make hym

presumptuous trust.

How then can some learned men declare that none can be saved who do not love the name of Jesus, when there is hope for all penitent sinners?

[† Lf. 230.] Their words, if well understood, are true.

[1 Joan i. 8.]

For no man can be saved who desires not and loves not salvation, and Jesus is salvation.

hale of þat þou myghte, þou plesid hym noghte)—Righte so it es to a mañ þat es seke gastely, and felis þe payne of gastely seknes. Nathyng es so dere, so nedfull, ne so mekill desirid of hym̄, als his gastely hele, and þat es Ihesu, withowtteñ whilke, all þe Ioyes of Heueñ may noghte lyke hym̄. And this es þe skill (as I hope) whi oure Lorde, wheñ he tuke mankynde for oure saluacyoñ, he walde noghte be called by na name betakenande his Endles beyng, or his myghte, or his wysdom̄, or his ryght-wysnes, bot anely by þat that was cause of his commynge, and þat was saluacyoñ of mans saule. Whilke saluacioñ was maste dere and maste nedfull to mañ; and þis saluacyoñ, betakens þis name Ihesu. Þan bi this it semes, þat þer may nà mañ be safe bot if he lufe Ihesu; For þer may na mañ be safe bot if he lufe saluacyoñ, whilke lufe he may hafe þat lyfes and dyes in þe laweste degre of charite. Also I may say oñ a-noþer wyse, þat he þat cañ noghte lufe þis blessede nam̄ Ihesu with gastely myrthe, ne enjoye in it with heuenly melodye here, he sall neuer hafe ne fele in þe blysse of Heueñ þat fulhede of souerayne Ioye, þe whilke he þat myghte in þis lyfe, by habondance of perfite charite, enjoye in Ihesu, sall hafe & fele, † and so may thaire saynge be vndirstandeñ. Neuer-þe-les, he sall be safe, and hafe full mede in þe syghte of Godd, all if he be in þis lyfe in the laweste degre of charite, by kepyng of Goddes commandementes, For Criste sayse in the Gospelle, 'In domo Patris mei mansiones multe sunt.' 'In my fadir house erre many sere dwellynges.' Sum are for perfite saules, þe whilke in þis lyfe ware fulfillede of grace of þe Haly Gaste, and sang louynngs to Godd in contemplacioñ of Hym with wondirfull swetnes and heuennly savour. Þise saules, for þay hade maste charite, sall haue hegheste mede in þe blyse of Heueñ, For þise ere callid Goddes derlyngs. Othir saules þat ere in þis lyfe inperfite, and erre noghte disposed to contemplacyoñ of Godd, ne had noghte þe fullhede of charite, as apostells or martirs had in þe begynnyng of haly Kirke, þay sall haue þe lawere mede in þe blyse of Heueñ, For þise er callede Goddis frendis. Þus callis oure Lorde choseñ saules in haly writ, sayand thus, 'Comedite amici, et inebriamini caris-

It was for this reason that our Lord took that name.

Nor can any enjoy heaven who love not this blessed name here.

[† Lf. 230 bk.]

Yet a man can be saved who is in the lowest degree of love.

[Joan xiv. 2.]

Some there are of great advances in God's love.

These are God's darlings.

Others of lower attainment who are God's friends.

[Cant. v. 1.]

simi.' 'Mi frendes, ete ȝe; and my derlynges, be ȝe drunkyñ.' As if oure Lorde said one þis wyse, 'ȝe þat er my frendis, for ȝe keped my co*m*mandme*n*te3, and sett my lufe be-fore þe lufe of þe werlde, and lufed me more þan any o*þe*r erthely thynge, ȝe sall be feedd *with* gastely fude of þe brede of lyfe. Pot ȝe þat er my derlynges, and neghte anely kepid my co*m*mandementis, Bot also of ȝoure awen fre will fulfillede my consailles, and ou*er* þat ȝe luffed me anely enterely *with* all þe myghtes of ȝoure saule, and brynnede in my lufe *with* gastely delyte, as did pryncypally þe apostills & martirs, and all o*þe*r þat myghte com̃ by grace to þe gyfte of *per*feccioñ, ȝe sall be made drunkeñ *with* þe freeste wyne in my celer, þat es, þe sou*ere*yne ioye of lufe in þe blyse of Heuen̄.' To the whilke blise he brynge vs, þat boghte vs *with* his *pre*cyouse passioñ, Ihesu Criste, Goddis sone of Heuen̄. Amen̄!

[On leaf 231 is the poem '¶ Of Sayne Iohn þe eu*a*ungelist,' printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87–94.]

P. 10, l. 9. Wychecrafte.—Thus Roberd de Brunne on the first Commandment: —

> ȝyf þou yn swerde other yn bacyn,
> Any chylde madest loke theryn,
> Or yn thumbe, or yn cristal,
> Wycchecraft men clepen hyt alle.—*Handlyng Synne*, 351.

XIII.

[Two Verse-Prayers to the Virgin Mary.]

[*Harl. MS.* 1002, leaf 61, back.]

(I. 1.)

¶ Quene of parage: paradyse repayred I-wysse,
lyth of linage: lere me of heuenly blysse,
For þat es wage: þat lastet & neu*er* may misse.

(I. 2.)

¶ lady joy[i]nge: reioyce vs, joyles abydynge,
þat of al þynge: comfort[1] is & refreshynge,
Pray þou our kynge: he kepe vs *in* heuen a comynge.
Amen. oramus.

(II.)

Mary so milde,
For luf of þi childe,
here þo wylde
þat prayen þe now!

Grace to vs hylde;
with blysse þou vs bylde;
Fro synne þou vs schilde;
Amen, for our prowe!

[1] 'yng' interlined at end of 'comfort.'

NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman's *Richard Rolle of Hampole*, Vol. I, 1895, and the variant MSS. printed there.

1/5 Latin (La Bigne, *Magna Bibliotheca Patrum*, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum..

1/7 Read 'be mene'.

2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficere.

2/20 Read 'tak ande', i. e. take breath; Latin: respirat animus.

2/22 Read 'and-es'; Latin: anhelat namque mens superno dulcore, tacta amore conditoris incalescit.

2/27 Read '[m]a[n]e'; Latin: hominem.

4/4 Read so [þay desyre þat] þayre. Latin: sic satiantur, vt desiderent: et sic desiderant, vt desiderium non tollat satietatem.

4/19 Read 'w[ye]t all'; Latin: cognoscant vtique vniuersi.

4/25 Read 'l[i]fe'; Latin: vitam.

4/31 Latin: terra suauiter viuentium.

5/5 Read 'in deserte (Latin: indefesse) fastande, in þe monte anely prayande'.

8/11 Read 'with-takand'. 8/13 Read 'trauayle here. þay'.

9/1 Read 'for-[thy] þaire'. 9/11 Read 'For'.

9/20 Read 'lyttill hole. Ten ȝere scho'. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, *Patrol.* 74. 256).

10/26 'dispyse' may be correct; cp. 'vanysche', 42/10, 'rauesche', 2/26.

11/12 After 'vyces', Horstman inserts the second manner from MS. Arundel 507, 'Sithen speciali, þat we cesse of alle bodili werkis'.

11/28 Read 'barnes, þat es, lande'.

13/25 Read 'gude hope, noghte', so MS. Camb. Dd. v. 64.

14/6 Comma after 'wondyrfull'.

14/8 Read 'gastely. [It is haly] when'.

14/11 Read 'wondirfull, [when] it'.

15/11 Read 'this [anehe]de'; Pepwell's print of 1521, 'this onehede'.

15/17 Read 'Imagy[na]cyones'.

15/30 Read '&[the]fastenes'.

16/17 Comma after 'maners'.

16/19 Full stop after 'charyte'.

17/19 Read 'Bot [for] a'; MS. Camb. 'bot for þe'.

17/21 Comma after 'vnclennes'.

17/27 Read 'es ofte'; so MS. Camb.

19/26 Read 'kepis [hym] in'; so MS. Camb.

19/35 Read 'es gude'; so MS. Camb.

20/15 Read 'he [be this felynge] and'; so MS. Camb.
20/18 Read 'ymagy[na]cion'.
20/21 Read 'awen [syghte] mare'; so MS. Camb.
22/3 Read 'behouyth to', so Notary's print of 1507.
23/2 Read 'o[f]'; so Notary.
23/26 Read 'se[t]te' (?), i.e. directed; cp. MS. Vernon: 'for hit is charite, speciali set in to him'.
23/30 Read 'for-[thi]'; MS. Vernon 'þerfore'.
23/32 Read '[vn]discrecion'; so MS. Vernon.
23/33 MS. hatith; cp. 26/19, where there are dots under *ti*.
24/8 Read 'ordire [of] charite'; so MS. Vernon.
24/19–20 Read 'teche hem [forto] amende'; MS. Vernon 'to'.
25/1 Read 'le[w]ed'; so MS. Vernon.
25/15 Read 'f[len]'; so MS. Vernon, Notary.
26/9 Read '[nott with]stondynge'.
26/29 vn-couthe and: MSS. Vernon, Harl. 2254 omit.
27/12 Read 'of[t]'; so MS. Harl.
27/13 Read 'þ[*er*]at'; so MSS. Vernon, Harl.
27/27–8 Something has been omitted. Harl. adds after 'inwarde', 'þat hit was not lettid bi outward dedes for'; so Vernon. But Notary adds, after 'hym', 'to shewe it outwarde'.
30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: loke to hem.
30/17 Read 'for to [thynke lathe for to] leue'; so MS. Vernon; MS. Royal omits first 'for to'.
31/8 Semicolon after 'lyfe'.
32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.
34/9 Dash after 'wastande'.
34/14 Read 'whare-to [bot] þat'; so MSS. Vernon, Harl.
35/3 Comma after 'bodily'.
35/36 Read 'q*uoniam*'.
36/34 Read 'all o[ure]'; so MS. Vernon.
37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.
38/15 Read 'and co*m*passion'.
38/29 No comma after 'ymagynacyon'.
38/33 „ „ „ 'halde it'.
38/35 „ „ „ 'heuede'; comma after 'body'.
39/4 Read 'stryue'.
39/13 MS. Vernon reads 'si3t of þe þreo p*ri*ncipal ver*t*ues: of troube, hope, & charite. Be þe si3t & þe disyre', &c.; so MS. Harl.
40/8 Comma after 'myghte'.
41/4 Comma after 'selfe'.
41/32 Omit 'of'; so MS. Vernon.
42/3 Read 'or þi matyns'; so MS. Harl.; Vernon 'or elles'.
42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.
42/23 Omit comma after 'dayes'.
42/25 Read 'when [tyme] askis'; so MSS. Vernon, Harl.
42/35 Read 'as [it] ware'; so MS. Vernon.
45/27 Read 'gastely [hele] may'.
46/1 Read '[i]f þat'.
47/18 Read 'repard', enclosed; cp. Song of Sol. iv. 12.
48/3 Read 'wonynge'.
48/4 Read 'oremus'.

GLOSSARY AND INDEX

Accidie, *n.*, sloth, 23/8.
Accordandly, *adv.*, accordingly, 8/32.
Acostom, *n.*, habit, 20/10.
Active and Contemplative Life, 21–43.
Afforces, *v.*, make strong, 8/20.
Aknowe, *v.*, be a., confess, 33/8.
All if, even if, 46/22.
Alsonne, immediately, 14/27.
Althirhegeste, *adj. superl.*, highest of all, 1/15.
And . . . and, both . . . and, 31/32.
Ane, anely, anelynes—alone, loneliness: 'by myn ane,' by myself, 5/4, 5, 11, 20/15.
Anede, *pp.*, united, 39/35, 40/4; anehede, 16/1.
Anehede, *n.*, oneness, union, 15/10.
Ankir incluse, enclosed hermit, 44/14.
Anynge, *n.*, union, 39/36.
Araysede, *a.*, raised, high, 13/20.
Arett, *v.*, ascribe, 33/9.
Aristotle on bees, 8/18; on birds, 8/32.
Arraynge, *n.*, arraying, decoration, 29/36.
Astronomyenes, *n.*, astrologers, 10/15.
At, *prep.*, with, 30/14, 21.
At, *conj.*, that, 35/7.
Athe, *n.*, oath, 10/31; *g.s.* athes, 11/4.
Austyn, St., 13/18, 34/25.
Awe, *v.*, owe, ought, 11/17.

Bee, Hampole on its nature, 8–9.
Begynnynge, *a.*, 21/7.
Be-mene, *v.*, mean, 1/7.
Besynes chargis, *n.*, burdens of business, 25/13.
Beyng, *n.*, existence, 46/8.
Bishops and the mixed life, 27.
Bot, *conj.*, except, 1/19; bot if, unless, 42/27.
Bouxomnes, *n.*, obedience, duty, 11/25.
Breke of, *v.*, break off, stop, 42/24.
Brennande, *a.*, burning, 15/21.
By-houely, *a.*, befitting, 28/2.
By-houys, *v.*, should, ought to, 5/15.
Bylde, *v.*, defend, 48/6.

Cesarius, tales by, 6/28, 7/14.
Charge, *n.*, heaviness, 9/13.
Chargede, *pp.*, loaded, burdened, 9/16.
Charemynge, *n.*, working by charms, 10/9.
Chese, *v.*, choose, 5/19.
Cheson, *n.*, reason, good cause, 10/25.
Christ's Passion, Virtue of, 44–7.
Clerete, *n.*, clarity, clearness, 18/20.
Coal, how to light, 32/25–31.
Commandments, the Ten, 10–12.
Comonynge, *n.*, communion with, 17/25.
Compleccionne, *n.*, embracing, fleshly intercourse, 14/16.
Contrition, imperfect and perfect, 6–7.
Coryous, *a.*, over inquisitive, 3/11.
Couaytabill, *a.*, 3/30.
Couaytes, *n.*, covetousness, 14/24.
Cun thanke, give thanks, 29/34.
Cuppillynge, *n.*, joining, 35/24, 25.

Ded, dede, *n.*, death, 2/1, 13/19.
Defaile, *v.*, lack, 2/8.
Delighting in God, 14.
Delitabilite, *n.*, 45/6.
Delycyously, *adv.*, luxuriously, 6/30.
Desederabill, *a.*, desirable, 2/28.
Desyrand, *a.*, desiring, longing, 37/8.

Devil in shape of a woman, 6/9.
Divining by stars, &c., 10/14.
Drawes, *v.*, pulls up, 3/12.
Drede, *n.*, fear; "na drede þat ne þay ere," 'no fear but that they are,' 4/18.
Duse, *v.*, do, 12/12, 13.
Dyscryuede, *pp.*, described, 17/4.

Eggyng, *n.*, egging, temptation, 13/29.
Elde, *n.*, old age, 11/24.
Enchesone, *n.*, reason, cause, 7/4.
Enforssede, *v.*, forst, 3/22.
Enforthis, *v.*, enforces, 2/23.
Enjoye, *v.*, rejoice, 46/17.
Er, *v.*, are, 43/18; erre, 35/29.
Even, equally with, 23/28; MS. Vernon, aȝeynes.
Eysede, *pp.* = oysede, used, directed, 14/32.
Ezechiel the prophet, 17/29.

Falles, *v.*, happens, 2/7.
Famyliare till, *a.*, familiar with, 7/3.
Fand, *v.*, found, 4/29.
Felide, sowne es, sound is perceived, 19/13.
Fette, *n.*, feet, 8/6.
Files, *v.*, defile, foul, 4/18.
Fillynge, *n.*, filling, fullness, 4/3, 5.
Fire, how to make a, 32/25-31.
Flyghyng, *n.*, power of flight, 8/33, 34, 9/3.
For-brekes, *v.*, utterly breaks, 18/26.
Force, *n.*, care, 28/30.
Forthe dayes, late in the day, 9/27.
For-thy, *adv.*, therefore, 9/23.
Fremmede, *a.*, unconnected by blood, strange, 8/23.
Full, *adj.*, foul, 7/16.
Full-hede, *n.*, fullness, 39/25.
Fychede, *v.*, pierced; thurghe-fychede, pierced through, 2/4.

Gastely, *a.*, ghostly, spiritual, 45/6, 7, 13.
Ger, *v.* make, cause, 32/26.
Gernyng, *n.*, yearning, 14/5.
Gillery, *n.*, trickery, cheating, 12/10. (Still in use in Lincolnshire.)
Grauynge, *n.*, burial, 7/1.
Gregory, St., 26/23.
Gretynge, *n.*, crying, grieving, 5/10.
Greuesnes, *n.*, grievousness, 3/15.
Gruchynge, *n.*, grudging, grumbling, 32/19.

Habedyn, *pp.*, abided, waited, 32/29.
Hampole's temptation, 5-6.
Haunten, *v.*, deal with, handle, 21/5.
Haver, *n.*, possession, property, 26/2.
Hegheynge, *n.*, uplifting, 14/18.
Heldede, *v.*, hylde.
Hele, *n.*, salvation, 1/15.
Heleful, *a.*, healthful, 4/20.
Heraclides, tale by, 9/17.
Holy Ghost's gifts, 13.
Hope, *v.*, think, 28/5, 38/9.
Hungres thaym, they hunger (for more), 3/29.
Hurtynge, *n.*, 11/33.
Hyghte, *v.*, promised, 7/4.
Hylde, *v.*, pour out, bestow, 48/5; *pt.*, heldede, inclined, 7/9.

Illumynede, *pp.*, 17/9.
Images to be honoured, 10/21.
In, *prep.*, for, 9/34.
In-calles, *v.*, invokes, 44/28.
Indiscrecyon, *n.*, 19/10.
In-ȝettis, *v.*, pours in, 3/13.
In-ȝettynge, *n.*, inpouring, 4/9.
Inglysce, *n.*, English, 1/4.
Inlastande, *pr. p.*, lasting, 3/15.
Inlawes (Harl. MS., insawes), *v.*, plants or sows in, 3/13; Lat., inserit.
Inly, *a.*, inward, 45/13.
Inryses, *v.*, springs, 2/25.
Intermettid, *v.*, mixt, occupied, 27/14.
Israel = a man seeing God, 32/1, 3.
It, itself, 19/24.

Jacob, 32/1, 2.
Jacob and Laban, Rachel and Leah, 30-1.
Jesus, the name, 1-5.
Ioyeynge, *n.*, merriment, 5/10.

Kelis, *v.*, cools, 20/6.
Kennede, *v.*, made to know, taught, 17/28.
Kyndely, *a.*, natural. 15/20.

Langes, *v.*, *impers*, we long, 3/26.
Languessande, languishing, 2/18, 19.
Lappid, *pp.*, wrapped, 5/1. (Still in use in Lincolnshire.)
Lare, *n.*, lore, instruction, 14/22.
Lathe, *v.*, loathe, 41/24.
Lathynge, *n.*, loathing, 34/30, 35/5, 16.
Laude, = lande, 11/28.
Lawand, *pr. p.*, humbling, subjecting, 44/18.
Lawlyly, *adv.*, humbly, 11/27.
Layery, *a.*, filthy, 14/23.
Leche, *v.*, heal, 2/4; *n.*, healer, 2/18.
Lelely, *adv.*, loyally, truly, heartily, 3/7.
Lere, *v.*, teach, 47/19.
Lessynge, *n.*, diminution, 4/8.
Lettys, *v.*, hinder, 11/12.
Leuefully, with permission, 21/6.
Lichoure, *n.*, lecher, 12/1.
Lofe, *v.*, praise, 9/31; loues, 20/4.
Loute, *v.*, worship, 10/7, 20, 23.
Louynge, *n.*, praise, 10/2, 17/18.
Lowuabyll, *a.*, praiseworthy, 3/8.
Lufabyll, *a.*, lovable, 2/28.
Luke, *v.*, look after, care for, 30/7.
Lya, Leah, 31/2, 7, 13, 28.
Lyenges, *n.*, lies, 12/17.
Lyth, light, glorious, 47/19.

Maria, 24/24.
Martha, 24/16.
Mary, our Lady Saint, 39/21.
Mawmetryse, *n.*, idolatrous practices, 10/9.
Maystry, *n.*, violence, force, 38/35.
Medfull, *a.*, rewardful, 28/6.
Medefully, *adv.*, profitably, 24/28.
Medle, *v.*, mix, mingle, 24/14; medled, 26/28, 27/6; medlid, 24/34, 26/35: medelid, 25/23.
Mekes, *v.*, humble, 44/16.
Mellynge, *n.*, meddling, 32/20.
Menes, *n.*, things interposed, 18/3.
Menged, *v.*, mingled, mixed, 1/20.
Merghlyere, *adv.*, more thoroughly, Lat. medullitus, 2/5.
Me thynke, it appears to me, 29/28.
Mett, *n.*, measure, 12/11.
Mirke, *a.*, dark, 22/8.
Mobylls, *n*, movables, goods, 12/24.
Mowe, *v.*, may, can, 22/8; be able to, 38/35, 39/14.
Mynd, remembrance, 39/21; mynde, 5/18.
Myrknes, *n.*, darkness, 41/36.
Myssawe, *n.*, mis-saying, want of respect, 11/26.
Myster, *n.*, need, 13/8.

Nane, *a.*, no, 2/29.
Nakede mynde, simple perception, 20/12, 18.
Nedys, *adv.*, of necessity, 5/15.
Nerehand, *adv.*, nearly, 2/6.
Nerre, *adv.*, nearer, 15/25.
Neuennyd, *v.*, spoken, named, 5/21.
Noghte for-thi, nevertheless, 17/36.
Nourish (feed) the fire with sticks, 33/28.
Noye, *n.*, sorrow, annoyance, disgust, 3/16, 4/7; *v.*, do harm, 12/18.

Of, *prep*, with, 3/16.
Okyre, *n.*, extortion, usury, 12/11.
Onane, *adv.*, anon, at once, 32/30.
Oneness of God with Man's soul, 15-20.
Oo, *a.*, one, 24/16.
Ouerganger, *n.*, overcomer, 31/5, 35.
Ouer-heghede, *v.*, carried too high, 8/7.
Ouer-hille, *v.*, cover over, 32/27.
Ouerlaide, *pp.*, covered over, 22/5.
Ouer-passande, *a.*, exceeding, 40/7
Ouertrauells, *v.*, overworks, 18/25.
Owt-ȝettede, *pp.*, poured out, 1/4.
Oys, *n.*, use, 12/4.

Parage, *n.*, high rank, 47/18.
Paris, a wicked Canon at, 6/30; a forgiven scholar at, 7/16.
Payede, *pp.*, contented, 15/1.
Peraunter, *adv.*, peradventure, 42/29.
Perré, *n.*, jewellery, 29/9.
Plentivosly, *adv.*, plenteously, 24/23.
Poure, *a.*, pure, 8/21.
Prelaci, *n.*, office, post of a bishop, 27/24, 29; *pl.*, 27/18.
Presumpsion, *n.*, 43/27-8.

Priste, priest, 33/19.
Profette, *v.*, advanced, 6/14.
Prow, *n.*, profit, 13/27.
Pryncypally, *adv.*, chiefly, specially, 47/9.
Pure, *adv.*, poorly, 4/32.
Purede, *pp.*, purified, 18/1.
Put, *v.*, ascribe, 33/13.
Pyne, *n.*, sorrow, 42/20.

Quemfull, *a.*, pleasing, 34/31.
Qwyent, *a.*, quaint, curious, 43/12.

Rachel, 30/36, 31/3, 8, 10, 28.
Raunsaker, *n.*, investigator, 43/31.
Rauyschynge, *n.*, ecstasy, 17/21.
Redies, *v.*, preparest, 3/2.
Refreynynge, *n.*, bridling, restraining, 22/20.
Repressynge, *n.*, 14/17.
Reue, *v.*, draw away, steal, 8/20.
Rewarde, *n.*, regard, care, 26/19.
Rusynngs, *n.*, boastings, 19/4.
Ruysand, *v.*, praising (himself), 13/25.

Sadely, *adv.*, firmly, 15/15.
Saghes, *n.*, saws, doctrines, teaching, 45/4.
Saint Gregory, 26/23.
St. Paul on body and spirit (1 Cor. xi. 8, 9 ; xv. 46), 21/12–16.
St. Victor, the Abbey of, at Paris, 7/19.
Sandes, *n.*, ordinances, 15/1.
Sare, *n.*, disease, 40/31.
Sare-eghede, *a.*, sore-eyed, 31/10.
Sauoure, *n.*, relish, delight, 3/14.
Sauyre, *v.*, experience, 1/20 ; sauour, 20/28.
Schenchippe, *n.*, disgrace, 40/32.
Scholar at Paris, forgiven his sins, 7/16–34.
Seke to þe dede, sick unto death, 6/31.
Sekerly, *adv.*, securely, 5/18.
Sensualite, *n.*, the senses, 14/26, 16/22, 23, 27, 29.
Sentence of dampnacyone, 7/12.
Sere, *a.*, several, various, 9/7 ; separate, 46/25.
Serely, *adv.*, separately, 13/10.
Sese, *v.*, see, 4/2.
Sesse of, cease from, 11/12.
Seven Gifts of the Holy Ghost, 13.
Sithen, *adv.*, afterwards, 22/2.
Skilfully, *adv.*, according to reason, 26/10.
Skyll, *n.*, reason, 14/28, 32.
Slaers, *n.*, slayers, 11/34.
Slokynns, *v.*, slackens, quenches, 3/10.
Slyke, *a.*, such, 37/16.
Smites his sins, Holy Writ, 13/22.
Sobbynge, *n.*, 7/20.
Socerye, *n.*, sorcery, 10/13.
Softly living, the land of, 4/31.
Somdele, *a.*, partial, 18/20.
Sothely, *adv.*, truly, surely, in sooth, 1/7.
Souple, *a.*, supple, flexible, 21/11.
Sownnande, *pr. p.*, sounding, speaking, 1/19.
Specyalle, *n.*, intimate friend, object of love, 5/20.
Spedfull, *a.*, profitable, 28/6.
Spendide, *pp.*, spent, 28/29.
Speride, *pp.*, shut up, enclosed, 40/15.
Spycery, *n.*, spices, 38/20.
Stallworthely, *adv.*, strongly, violently, 6/6.
Stere, *v.*, guide, 26/23.
Sternys, *n.*, stars, 10/14.
Sticks = good works of active life, 32/36.
Stonyes, *v.*, astonish, overwhelm, 45/10.
Stork or *strucio*, that can't fly, 9/12.
Strenyde, *v.*, strained, squeezed, 6/6.
Strenghe, *v.*, strengthen, 34/17.
Strength, *v.*, strengthen, 23/17.
Strobillynge, *n.*, trouble, distraction, 23/23.
Strucyo, *n.*, stork, 9/12.
Stryne = stryue, strive, 39/4.
Styrrynges, *n.*, suggestions, 11/9.
Swearing, three ways of sinning in, 10/26.
Swylke, *a.*, such, 11/28.
Sybbe, *a.*, near in blood, 8/22.
Syghynge, *n.*, sighing, 7/20.
Syngulere, *a.*, s. purpos, purpose of living alone, 5/24.
Sythes, *n.*, times ; ofte-sythes, oftentimes, 8/28.

Taa, tan, toþer, one, other, 31/30, 32.
Tagillynge, *n.*, entangling, 14/10.
Tagyld, *pp.*, entangled, 13/12.
Takynnynge, *n.*, token, mark, seal, 1/23.
Tane, þe, and þe toþer, the one and the other, 30/22.
Tempede, *pp.*, tempted, 9/22.
Temptid, *n.*, tempted folk, 5/17.
Ten Commandments, 10–12.
Tene, *n.*, sorrow, misery, 8/28.
Tente to, *pp.*, attended to, cared for, 29/22.
Ternynge, *n.*, turning, 14/26.
Þar, there, 45/30.
That, *pron.*, whoever, 3/28; swyche that = such as, 25/11–12.
Þire, these, 10/17, 33/1; þaire, 10/22.
Þofe, *conj.*, though, 36/28; thoffe, 23/21.
Tholemodnes, *n.*, patience, 9/32.
Thriste, *n.*, thirst, 5/3, 40/31.
Thristis thaym, they thirst (for more), 3/29.
Thristy, *a.*, thirsty, 34/32.
Thythen, *adv.*, thence, 2/24.
Tothire, *a.*, second, 10/24.
Traiste, *n.*, trust, 19/25.
Transfourmynge, *n.*, 16/15.
Trauellynge, *n.*, labour, 18/26.
Trauyliouse, *a.*, laborious, active, 31/7.
Triacle, *n.*, salve, unguent, 38/21, 24.
Tristely, *adv.*, trustfully, 44/12.
Trouthe, *n.*, troth, faith, 36/7.
Trubylyere, *a.*, more troubled, 32/21.
Turment, *pp.*, tormented, 5/2.

Vmbethynke, *v.*, remember 11/10.
Vnauyssedly, *adv.*, foolishly, 11/26.
Vnbuxomnes, *n.*, insubordination, disobedience, 21/10.
Vn-cessandly, *adv.*, unceasingly, 3/23.
Vn-chastely, *adv.*, 6/30.
Vn-couthe, *a.*, unknown, 26/29.
Vndevocyone, *n.*, 11/5.
Vndiscrete, *a.*, 18/35.
Vnhoneste, *n.*, impropriety, 11/26.
Vnkepide, *a*, 29/22.
Vnkonande, *a.*, ignorant, 37/6; vnkunnynge, 26/29.
Vnletterede, *a.*, uneducated, 33/29.
Vnmyghtty, *a.*, weak, 11/24.
Vnnethes, *adv.*, scarcely, hardly, 2/5.
Vnordaynde, *a.*, unregulated, 14/30.
Vn-perfitte, *a.*, incomplete, 6/27.
Vnrewled, *a.*, unregulated, 23/29.
Vnskillwyse, *a.*, unreasonable, 16/7.
Vn-to, to, 34/15.
Vnwysse, *a.*, unwise, 3/3.
Vssynge, *n.*, use, 36/27.

Vagacyone, *n.*, wandering, 15/15.
Vilte, *n.*, vileness, 13/24.
Virgin Mary, Two Prayers to, 47.
Virtues of Jesus' name, 1–5.
Vis, *n.*, sight, 35/31; vys, 35/28. MSS. Vern., Harl., vse.

Wem, *n.*, spot, blemish, 39/25.
Wende, *v.*, thought, 31/1.
Were, *n.*, doubt, 37/19.
Werke, *v.*, ache, pain, 42/32.
Wiele, *adv.*, well, 19/21.
Witchcraft, 47.
With-takand, *v.*, reproving, 8/11.
Witterly, *adv.*, utterly, entirely, completely, 27/9.
Woman, Devil as a, tempts Hampole, 5–6.
Wondyrde, *pp.*, astonisht, 6/2.
World of worlds, 6/17.
Wrethe, *v.*, anger, 13/30.
Wyete, *v.*, know, 4/30.
Wyn, *v.*, obtain, win, 11/27.
Wyseleere, *adv.*, more wisely, 34/29.
Wyssyng, *n.*, teaching, 37/32.

Yevynge, *v.*, giving, 23/31.
Ymagy[na]cion, *n.*, imagining, 20/18.
Ympnes, *n.*, hymns, 19/32.
Ynesche, *prep.*, towards, 8/22.

ȝa, yea, 2/27.
ȝarenande, *pr. p.*, yearning for, 2/14.
ȝede, *v.*, went, 4/26.
ȝernynge, *n.*, yearning, desire, 2/15.
ȝitt, *adv.*, yet, 7/24.

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